

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., October 16, 1930

NEW SERIES
VOLUME XXXII. No. 42

SUNDAY SCHOOL ATTENDANCE OCT. 12

Meridian First Church	749
Offering	\$55.26
Gulfport First Church	434
Offering	\$83.35
Jackson First Church	773
Jackson Calvary Church	830
Jackson Griffith Memorial	348
Jackson Davis Memorial	378
Jackson Parkway Church	
Jackson Northside Church	56
Offering	\$ 3.85
Okolona Church	206
Offering	\$ 9.59
Brookhaven Church	557
Hattiesburg Emmanuel	248
Offering	\$35.37

Rev. J. Wash Watts, who is doing post graduate work at the Louisville Seminary has been chosen instructor in Hebrew to assist Drs. Yates and Sampey.

Rev. C. M. Day has been called to serve Taylor Baptist Church for another year. Bro. Day has been pastor at this place for several years, and his work is being felt in the lines of the entire community. We wish Bro. Day a successful year.

Some of the brethren are waving the scripture in the faces of denominational leaders that a man who is unable to manage his own household can't be trusted with managing the larger interests and institutions of the denomination. Go ahead and make your application.

Dr. F. M. Purser, on his recent trip to Europe, Asia and Africa, carried with him a machine for taking moving pictures and used it to good advantage. He will at an early date give his people at Oxford the benefit of his visit by a series of pictures to be shown them. We hope he may be induced to show them to other congregations also.

This is about the quickest work we have seen. Brother W. A. Roper, clerk, sends us a copy of the Lauderdale County Associational Minutes. The meeting was held Sept. 17-18. Brother Roper has taken prizes before for good work, and he stands a good chance of winning again, for the excellency of his work. There is in this minute an index, a directory, lists of committees, of proceedings, reports and statistical tables, besides constitution, articles of faith and rules of decorum. The Association was organized in 1902. At that time the church members numbered 1334. There are now 7,416. In 1903 the total contributions were \$16,238.07. Now they are \$96,508.23. In the two previous years they went considerably over \$100,000. There are 32 churches in the county. There were 369 baptisms last year. The gifts last year to the Cooperative Program were \$12,148.33, and for all missions including designations \$18,557.25.

DEVOTIONAL

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy son's sons". Dt. 4:9. Bodily health and vigor are dependent on proper care of the body. Our soul's health is in proportion to the time and attention we give it. Spiritual life is not an accident. Take heed to thyself. Paul urged this also on Timothy. We can do others no good if we are negligent at this point. This is primary, and it is not selfish. Keep thy soul diligently. Watchfulness, persistence, the daily practice of devotion and the daily use of the means of grace are necessary. Lest thou forget. It is easy for the mind to be absorbed in other things before the day has well begun. Teach them to thy sons and to thy son's sons. The passing them on to others is the best way to preserve them for yourself. Thus do you commit yourself openly and permanently. Thus do they sink into your own soul. Your own spiritual life is strengthened by your imparting what you have to those who will pass it on from generation to generation. To hide a lamp under a bushel is not only to conceal it, it is to extinguish it.

Sunday, Oct. 19, was Home Coming Day at West Laurel Baptist Church. All former members invited.

The Watchman Examiner says that only one divorce has ever been granted in Prince Edward Island, Canada.

In analyzing the figures which show the gifts of Southern Baptists to various benevolences, the editor of the Baptist Courier concludes that the churches of the South are not giving less money than they did five years ago; they are not keeping much more for their own local needs than five years ago; but the states are keeping the money for work in their own borders more largely and sending a smaller proportion of it to Southwide objects. That is foreign missions, home missions, the seminaries, and the old preachers relief board are getting a smaller part than formerly, while state missions and state institutions are getting a larger percentage. It would be interesting to have the comparative expenditures in Mississippi. One difference which has come to be marked in our work in Mississippi is the inclusion of other items in state missions which once were either not included or else received comparatively small amounts, such as the W. M. U., Sunday School Work, and the B. Y. P. U. For these three items the report of the Convention Board a year ago showed that \$29,150.00 were appropriated, while the amount appropriated for church building and pastoral support was \$21,000.00.

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Send 6 subscriptions and get \$2.50 pen.



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OVER THE ANDES IN A BOX-CAR

(Ernest O. Sellers)

It seemed to be my luck to cross the tracks of a political upheaval in every South American republic I visited on my recent tour of that continent.

They began with contacts and descriptions of the troubles in the State of Espirito Santo in Brazil and continued clear on around to the political upheaval and near change of Presidents in Panama and the troubles now so frequently mentioned in the press despatches from Cuba. I passed through the gathering storm in Argentine but a few days before the overthrow of the Irigoyen government and experienced martial law in Mendoza.

In Chili the University students were in an uprising and the president defying the army to "start something," though a majority of those who talked with me seemed to favor President Ibanez and his benevolently despotic regime.

In Bolivia I arrived a few days after the overthrow of President Siles. The gutted residence of his mother-in-law where he was temporarily residing bore mute but forceful evidence of the temper of the populace and tales told me by eyewitnesses of the shooting and rioting were graphic indeed.

But it was as I was leaving Bolivia that I met my real thrill. Like the negro who had a bank window closed in his face while seeking to withdraw his thirty cent balance and exclaimed, "dat bank done bus' right in mah face," so the Peru fracas met me face on as I boarded the boat to cross Lake Titicaca on my journey to and through Arequipa down to Mollendo to take the Grace liner "Santa Maria" for Panama.

Trains out of Bolivia only run once and some twice each week. The one down to Buenos Aires is a three day trip. The one to Arrica had left for that week and the one to Antofagasta had had for the first time in its history a wash-out and no one knew when it would resume operations. The swamps at the Amazon headwaters are even more of a barrier than the mountains one must surmount to reach that great river. Therefore it seemed that to go ahead was all we could do. After the long, yet delightfully interesting ride across that two mile high lake, almost two-thirds the size of Lake Erie, we reached Puno (6000 population) in Peru about ten P. M. Military officers met us at the dock and put about a dozen of us on a much smaller boat for the night at the same time sending our larger boat back up the lake after additional soldiers. The next day we were taken up to the "Ferrocarillo" or railway hotel next door to the fourth army headquarters.

For three days we were entertained by military and civilian demonstrations, "Proclamations" were distributed, cathedral bells were rung, bands paraded and other forms of excitement. Banks were closed but through some store keepers we managed to exchange Bolivian for Peruvian money. We haunted the shops and markets and studied the Indians, (80 per cent of the population in that part of Peru are Indian).

We climbed hills, some only as a 12,000 foot altitude affects the stoutest heart. We inspected the curious native "balsa" boats made of reeds and observed the huge packs on the back of nearly every Indian, man or woman. The droves of llamas (pronounced yama) the wonderful alpaca and yacuna rugs and woolen blankets and ponchos all made an interesting exhibit. To see cattle standing neck deep in the cold snow fed waters of the lake and feeding upon the tender grass and reeds growing on the bottom was a sight none of us ever even dreamed we would see. By the end of the third day five of us had become a "Turisimo" party and were interviewing and telegraphing to see if we could get through to the coast. We consisted of two doctors from the league of nations who had been making a several months health survey of Bolivia...one was a professor from the University of Madrid on a six months leave of absence,...a young Jew salesman from New York City, a young Peruvian engineer from Callao and myself.

Late that last day word came from the "junta"

in Arequipa that we might proceed on a freight train that would leave "Manyana" and that the regular bi-weekly passenger service would be resumed "soon."

Between four and five o'clock the next morning we climbed into a box car that was loaded with bales of Alpaca wool. To pack our more than thirty pieces of baggage in and to adjust the bales of wool to make comfortable positions for the five pilgrims, doing all of this by starlight and in the most decidedly chilly atmosphere furnished us no little sport.

It was not a long train. The crew and some men in charge of the htree car loads of cattle all rode on the car roofs, and at times we did the same, for fifteen and one-half hours we rode over the top of the world. Not until we were within fifty miles or so of Arequipa did we at any time descend lower than 12,000 feet and at the highest elevation we reached 14,660 feet or higher than Pikes Peak Colorado.

It is a wild, dreary, desert country. Little vegetation is seen and our constant wonder was where the sheep, llamas and yacunas could find food enough to sustain life. Occasional "Estancia's" were seen and once in an hour or two we would pass a wayside station or water tank about which a few Indians would be gathered.

Surprisingly few bridges or culverts and no tunnels were passed as the railway wound up first one and then another valley, crossed several high plateaus and finally descended, skirting several snowclad mountains, into another valley and followed a snow-fed streamlet down into Arequipa, 7500 feet high. No city in the world has a more beautiful location or enjoys a more marked contrast in its favor. Entering or leaving that small valley of well irrigated and highly cultivated land the city is guarded by "Misti," 22,000 high, and other snow clad peaks which make a picture that is charmingly beautiful and never to be forgotten. Good hotels, warm spring water baths, wonderful churches, modern stores, tram-cars and warehouses. A first class railway with good pullman equipment running through the 107 mile desert to Mollendo, well for us it seemed almost too good to be true.

In Arequipa we found college boys with special arm bands and carrying muskets as they patrolled the streets for martial law was in control. But foreigners were shown every possible consideration. Particularly did the American Consul, manager of the railway and a good Rotarian show himself a thoughtful friend and keeper.

I have seen the deserts of Arabia, Egypt and our own far west, but none of them surpass that of Chili between Arequipa and Mollendo. For rugged dreariness, shifting sands, rocks that are beautiful in their ugliness, mirages that hold everyone's attention, it is a land that must be seen to be appreciated for it exhausts one's language to attempt to describe it. Painted Desert. Grand Canyon and Sahara are all rolled into one.

Upon reaching Mollendo, where the port was opened again for the first day after the revolution, we found the Chilean line boat "Aconcagua" waiting to pick up a large list of stranded ones like ourselves.

It is a thrilling experience to swing out into space in or hanging onto a strong wooden chair over a small boat as it sweeps up on the crest of a ten-foot wave and be dropped therein. But such is the Mollendo method as there is no harbor and your ship is anchored a mile out. However, those operatives are skillful and seldom do any accidents occur in spite of the shouts of workmen, the shrieks of women passengers and "wise cracks" every one seems to think he is called upon to make.

Our Northward journey is interrupted two days later as we stop at Callao and take a ten minute trolley ride up to Lima, Peru's capital, a wonderfully beautiful city of about 175,000 population.

There we heard more of details about President Leguia's overthrow. (He was a prisoner on the "Admiral Grau" anchored near our ship). We were told of the spy system of the past half dozen years, how men and boys had been imprisoned without being brought to trial and other

acts of despotism. Surprisingly little damage had been done, while the mob rule prevailed, except to the office of the President's supporting newspaper his own and the homes of many of his political supporters.

The beautiful new boulevard which had been named for him was profusely plastered from end to end with paper signs to the effect that it is now called "Avenida Arequipa" naming it after the city where revolution began. The flags of various nationals were freely displayed and in every case respected. Indeed the revolutionaries seemed to take every necessary step to avoid any foreign complications. Lima is beautiful. It is ancient, for its University dates from 1551. Its Cathedral, where rest the bones of Pizarro, is perhaps the largest and most ornate in South America. The new and modern parts of the city are being built along the lines of the finest in Paris and other European cities. Its bus and trolley service, banks and shipping offices, plazas and parks, schools and hospitals will rank with the best to be found anywhere.

A day spent with my Madrid doctor friend being shown about by Sr. A. Carrillo, Mexican Consul, and formerly a resident of New Orleans, was a most pleasing and delightful last memory of Peru, which is great in its possibilities. Its thrilling history of over 400 years is a testimony to its vitality and a prophecy of its continued importance and influence.

The amazing quantity of copper, cotton and hides brought out to our ship from the three or four other small ports were made in Peru were mute evidence that there are folk and tracts of territory productive of much wealth lying back of that forbidding and dreary looking country which one American college president called a "waste" not a coast line.

The Baptist Bible Institute
New Orleans, La.

—BR—

IF SINNERS ENTICE

—O—

"My son, if sinners entice thee, consent thou not. If they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave; we shall find all precious substance; we shall fill our houses with spoil; cash in thy lot among us; let us all have one purse. My son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood." Rev. 1-10 to 14. "Enter not into the path of the wicked, and go not in the way of evil men, avoid it, pass not by it, turn from it, and pass away." Prov. 4-14, 15. "A violent man enticeth his neighbor, and leadeth him into the way that is not good." Prov. 16-29. "The wicked shall not be unpunished." Prov. 11-21. "The wicked shall be turned into hell." Ps. 9-17. "The wicked are reserved to the day of destruction. They shall be brought forth to the day of wrath." Job 21-30. "The Lord preserveth all them that love him; but all the wicked will he destroy." Ps. 145-20. "God overthroweth the wicked for their wickedness." Prov. 21-12. "The wicked shall perish, and the enemies of the Lord shall be consumed; into smoke shall they consume away." Ps. 37-20. "When the wicked bear rule the people mourn." Prov. 29-2. "Transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. 37-38. "There is no peace, saith my God, to the wicked." Ish. 57-21. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2nd Tim. 3-13. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1-1.

—C. M. Sherrouse.

—BR—

The Jones County grand jury deserves credit for indicting three officials of amusement companies for operating on Sunday in violation of the law. They severely criticize some officials in Laurel for "jelly-fishing" instead of doing their sworn duty.

Housetop and Inner Chamber

The enrollment at Furman University at the fall opening was 453, which is ahead of the enrollment of last year.

Two English women missionaries in China were recently murdered by bandits because the ransom demanded for their release was not paid.

Universal regret is felt for the death of Hon. T. E. Mortimer of Belzoni last week. He has been active in his church and in denominational work for a good many years.

It is said that \$128,000,000 have been spent in the past few months on Tom Thumb golf courses. It is probable that hard times will not go till people come to their senses.

California has a man who declared when prohibition was enacted that he would not shave nor cut his hair till the law was repealed. His beard is now said to be two feet long.

The Outlook of New York, was once an outstanding advocate of righteousness. It is now an outstanding advocate of open sale of liquor. We do not know of a more pitiful example of modern fall of angels.

The contributions of First Church, Shreveport, for the past associational year were \$132,000, of which half went to Missions. Dr. F. S. Groner will deliver a State Mission address in this church Oct. 19 which you may hear over the radio at 9 p.m.

Grandview Church in Nashville, of which brother J. R. Kyzar is pastor, reported to its association the best year's work in its history. The Sunday School averaged far above the year before through the summer season. The pastor stayed with them.

Silver Springs Church in Pike County had 143 in Sunday School last Sunday and good congregations at both preaching services. At the young people's hour the Mesa B. Y. P. U. presented a program entitled The Three Visitors.—Zelma Fortenberry.

Northside Church, the new organization in Jackson, had a good congregation Sunday. All officers for Sunday School and other organizations have been elected. They are meeting at present in a new store building which has not been occupied, belonging to Mr. Fondren.

A good pastor says: I thoroughly appreciate the very excellent paper you are giving us and from now on I am going to do my best to put it into the homes of my people. He tells also of his experience in another state where putting the state paper in the homes put new life into the church and resulted in happy conversions.

Union Association held last week its one hundred and eleventh session at Hermanville. Not many in that class. That goes back way beyond the organization of the Southern Baptist Convention. Its territory does not include as much as formerly, being confined now practically to Jefferson and Claiborne Counties. Brother Leon V. Young is moderator and brother J. Mack Jones is clerk and treasurer. We were there only for the afternoon session. Business is conducted hurriedly, as the session is for only one day. Reports were read by Pastor McGowan of Fayette, Mrs. Yarborough and Mr. Yarborough of Hermanville, Mrs. Cason and Mrs. Thompson of Port Gibson and Dr. May of Port Gibson. Dr. Harris represented Christian Education and the editor spoke on the Cooperative Program, and on The Baptist Record. Two of the churches have The Baptist Record in their budget. This association is in the part of the state where Baptists begun work in Mississippi and many names of men and women who lived and labored here are held in high honor.

Theo H. Farr becomes pastor at Gordo, Ala.

Brother J. H. Purser is one of the few Baptist preachers among us who remain now of the old Confederate veterans. The brethren hold him in honor and true Christian love. He recently made a good contribution to the Baptist Bible Institute, giving out of his Confederate pension.

We appreciate a kind letter from brother T. F. McCrae of San Bernardino, Cal. He finds his health more secure in that climate, but misses the fellowship of his Mississippi brethren. So he is highly appreciative of the Record, which he thinks has never been better. He would like to see better roads in Mississippi as his only tire trouble in six thousand miles was in this state.

Jones County Association held one of the best sessions this week in its history. Only one church failed to be represented. A glance at the reports shows that all phases of the work received more money than last year. Brother J. Hartley Bush was elected moderator, and brother W. N. Montgomery clerk and treasurer.

The South lost a great friend, leader and helper in the death of Richard H. Edmonds at Baltimore Oct 4. He was born in Norfolk, Va., in 1857 and devoted his life to the industrial upbuilding of the South. His life was embodied in The Manufacturer's Record of which he was editor for 45 years, and which will be continued by his associates.

Dr. R. L. Powell began his eighth year as pastor at San Marcos, Texas, recently by welcoming 18 into the fellowship of the church. He had just returned from a vacation in Colorado. In the seven years a \$225,000 church house has been built, 2,596 added to the church, fourteen young men licensed or ordained to preach, and a total of \$211,991 contributed. The church has two prayer meetings daily, one at 6 a.m. and the other at 7 p.m.

Pheba has recalled pastor R. O. Bankston. The work goes fair. During the past year \$200.00 was raised for painting the parsonage and for other improvement about the parsonage, the attendance upon church and Sunday school services has increased, eighteen have been added to the church by letter and twelve by baptism. We begin the new year with a fine spirit of fellowship. We need the prayers of our brethren for our problems are many.

We had our regular promotion day for all classes in Sunday School, with over 350 present, Sunday, Sept. 28th. We had installation of all church and Sunday School officers Oct. 5th. We have been greeted with fine attendance at all the services and have had eight additions for the last four Sundays. Our pastors' and laymen's monthly Bible-study organization has taken on new life with the coming of the cooler weather and we are happy in our new field here in Grenada. Total budget collections since Jan. 1st, \$8,612.46; remitted to Missions to date (to Dr. Gunter), \$2,205.35; remitted to Mississippi College Hospital, \$500.00; total to benevolence, \$2,705.35.—J. H. Hooks.

Permit me to introduce, through The Baptist Record, to the Sunday School world Newton's new Sunday School Superintendent, in the person of Judge D. M. Anderson. Judge Anderson is one of Mississippi's able jurists who is making for himself a very enviable record on the bench. But what is still better than that he is one of our fine consecrated laymen, who is bringing to the work of his church and Sunday School his unusual ability and fine spirit. He began his service as Superintendent last Sunday. I want the brotherhood throughout the state to know Judge Anderson, the Superintendent of our Sunday School in Newton.—J. E. Wills, Pastor.

Dr. M. E. Dodd, of Shreveport, is in a revival meeting with Central Church, Springfield, Ill. Dr. L. R. Scarborough is with Pastor J. P. Boone in a meeting at Tuscaloosa.

Covington County Association met last week with Willow Grove Church, near Collins, brother B. A. Ashworth pastor. It is a big house and the membership is large and hospitable. We went out with brother and sister Abell from Collins. There is a fine spirit of fellowship among the members of this association. The house was full as the meeting began. The moderator is Judge Cranford and the clerk is brother Hemeter, both from Seminary. Before you could turn around we were hearing reports read. The first was on Home and Foreign Missions by brother Hudson of Taylorsville. And he made an impressive speech, as one familiar with his subject and deeply interested in it. The associational preacher, brother J. E. Cranford, and the alternate, brother Abell, both insisted on the editor's preaching the sermon, and the people assented to it, which was done to the best of his ability. After a bountiful dinner, brother Cranford spoke on the Orphanage, brother A. S. Johnston on the Hospitals, and brother J. A. Taylor's report on Education was read by the clerk. The editor was also asked to speak on this subject. Some of the business was then attended to and adjournment was taken till next day. But this writer could not return.

We reached Copiah Association for only the morning session of the second day. There was a good attendance, though not up to the first day. Judge D. M. Miller was moderator and he kept business going and the program to the schedule of time. Pastor M. P. Jones is clerk. Prof. Jobe of Hazlehurst read a good report on Christian Education and turned the speaking over to Dr. H. M. Harris of Mississippi College, who spoke with great enthusiasm of our colleges. The editor by request spoke on Our Theological Seminaries. And brother M. J. Derrick spoke on Ministerial Education. All speeches were brief, but the brethren stuck to their subjects. Mrs. W. C. Scott of Crystal Springs read the report on Social Service including, according to direction, Hospitals, Orphanage, Ministerial Relief, Prohibition, S. S. and B. Y. P. U. work. There are 31 churches in the association, nearly all of them represented and nearly all of them contributing to missions, as large a proportion as we have seen anywhere. One country church, Pine Bluff, reports 466 members. Crystal Springs Church has the largest membership, 762, and Hazlehurst has 554. There were 211 baptisms reported during the year. The digest of letters was well done. Carpenter Church entertained well.

—BR—

WILLIAM—A HOSPITAL BABY

—O—

(By Louis J. Bristow, Superintendent)

William was born in the Charity Hospital of New Orleans several months ago. His father died about four months before, and his mother was abjectly poor. When the young mother and her child were dismissed from the Charity Hospital she had nowhere to go and so, was sent to the Home for the Homeless—a cheerless name for a home to be sure. When William was a few weeks old he was quite sick. The poor mother could not provide for him and the Home could not give him the milk he needed. So, he was brought to the Southern Baptist Hospital. He has been here ever since, has recovered his health and is plump and fat. He cooes and laughs and is a prime favorite with the nurses on duty in the baby ward.

William is unconscious of the fact that he now has neither father nor mother, for the mother slipped away soon after William was brought to us. What is in store for his little babe? Whatever the future may hold in store for him, he will ever be indebted to Southern Baptists for saving his life in their splendid Hospital here in New Orleans.

—L. J. Bristow.

New Orleans.

Editorials

THE LORD REBUKE THEE

This sounds like a very mild remark to be made under severe provocation. There are many times when you feel like taking things in hand and delivering a solar plexus to the devil or one of his emissaries, who are doing harm to every good cause. It is difficult to act with any restraint. But the giving way to violence even in defense of a good cause, the Lord's cause, will only make matters worse.

Jude uses this expression, "the Lord rebuke thee," as a quotation from the archangel Michael, who was "contending with the devil." It might seem legitimate to use strong language when in a contest with the devil over important matters. But the archangel seemed to know the best way to dispose of him, and the Bible commands to us his method. "The Lord rebuke thee."

You will recall the reply of Paul when the high priest commanded him to be smitten on the mouth. Paul said "God shall smite thee, thou whited wall: and sittest thou to judge me according to the law and commandest me to be smitten contrary to the law?" And the still more self-contained reply of Jesus when one of the officers at his trial actually "struck him with his hand," and Jesus said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Here there is no personal resentment, but an appeal to reason and righteousness.

We are not here seeking to mollify the indignation felt against wrong doing, but to try to find out the proper method of meeting and correcting it. It will be proper here to recall the admonition of Paul in Romans, "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me, I will repay, saith the Lord."

These things have come to mind when we think of the attack that has been made for ten years on the Lord's work that Southern Baptists have been trying to do in giving the gospel to a lost world and ministering to the needs of men in his name. The persistence of these attacks, centering largely in one man and finding expression in a paper that pushes its way gratis into the hands of unsophisticated people, the maliciousness of them, the personal assaults in them leave one no option but to believe that they are demoniacal in origin. They have no wholesome nor constructive purpose. They are destructive in design, false in expression and vicious in their results.

Under the cloak of zeal for orthodoxy and concern for New Testament principles they are poisoned shafts with no purpose but to kill and destroy. We are writing after long and patient watching of these assaults. We have no personal ends to serve or opinions to defend, but deep in our souls we believe that these attacks on the Lord's servants and the Lord's work are inspired of the devil, and are made with diabolical intent to destroy.

We have no desire to defend the mistakes of the Lord's servants. They have probably been plentiful. It is well to have them pointed out by those who love the Lord and are concerned about his work. No wrong ought to be defended anywhere. Mistakes ought to be acknowledged and corrected, but nothing but a vicious mind, and a demon possessed soul could be willing to tear down the Lord's work to satisfy a personal grudge or gratify a personal ambition.

We are saying these things to indicate clearly our belief in the demoniacal origin of malicious attacks on the Lord's servants and the Lord's work. We are saying it because they are made with a pretense of superior zeal for God and his word that is calculated to deceive if possible the very elect. We are saying it because we have been asked by people where these attacks are being broadcasted what is our honest opinion of them. We are saying it because the Lord's Cause will suffer from them by perverting innocent souls

unless their real nature is exposed. At more than one district association this fall we are told that this sort of criticism has come into expression.

And finally we are saying these things in order to urge that they be met in the spirit of Christ. It may sound almost tame to say to such critics, "The Lord rebuke thee," but it is the proper answer and it is anything but tame. The wrath of man worketh not the righteousness of God. The devil is more expert in handling fire than we can be. Indeed the devil is too much for us to handle any way. But the Lord can make him cry out "Art thou come to torment us before the time." The severest treatment that can be given to the devil and his imps is to say "The Lord rebuke thee." If we put this matter into the Lord's hands it will be the quickest way to get rid of demoniacal attacks on the Lord's work.

SOWN IN PEACE

James says "The fruit of righteousness is sown in peace by (or for) them that make peace". We do not know of any passage of scripture that needs to be laid to heart right now by Mississippi Baptists more than this. The plain meaning of these words is that an agitated, disturbed, distracted state of mind makes it impossible for us to arrive at proper and right conclusions.

This does not mean that minds which are deeply concerned and strongly moved may not arrive at correct conclusions, but that minds which are disturbed by conflicting emotions or agitated by personal and partisan motives are incapacitated for decisions which are right in themselves or conducive to righteousness in results. A re-reading of the whole paragraph, or even of the whole chapter is certainly in order.

It is the third chapter of James and this good pastor at Jerusalem, known then and still known for his practical good sense is writing about the wise use of our tongues. And he is cautioning that our tongues may get us into serious trouble. He says if any man stumbleth not in word the same is a perfect man. The responsibility of religious leadership (by the use of the tongue) is so serious that he says we had better be slow to assume it. "Heavier judgment" impends over people of this class. He says you can start a conflagration mighty easy in this way, and it is mighty hard to put out the fire.

Religious leadership is largely through the tongue, and some people were itching to be leaders. He tells them that they can better show their wisdom by a "good life". And it is so easy to stir up factional bitterness and party spirit by unguarded use of the tongue. If you find that it tends to this it is time to be sober, if not silent. "If ye have bitter jealousy and faction in your heart, glory not, and lie not against the truth. This wisdom is not that which cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without bias, without hypocrisy. And the fruit of righteousness is sown in peace by them that make peace."

We are in the midst of a good deal of discussion just now. Have been for a year or more. We may not be through with it with this year. These words are not spoken to disparage discussion. It must come. The truth will not be laid hold on without ample discussion. The people must be led to think; to think our problems through. At Antioch they "had no small discussion and questioning"; and a little later at Jerusalem there was "much questioning". And the truth of the gospel was preserved. If the Lord continues with us we will find the right way now.

But we must needs be careful of our motives in all this business. And we must be careful to preserve the judicial state of mind. If pride of opinion dominates us; if a partisan spirit possesses us; if interest in one cause excludes interest in another; if a desire merely to have our way and come out victors gets into our hearts, we are sure to go wrong. The wrath of man

worketh not the righteousness of God. There can be no proper solution of our problems if we seek our own way instead of seeking the will of God and the advancement of his cause. Remember that the fruit of righteousness is sown in peace by them that make peace. The cause of Christ may now be greatly set forward by doing the right thing in the right spirit. The work of half a century may be undone by blundering blindly.

Dr. B. H. Lovelace is assisting in a ten days meeting at Sumner.

It is said of the 29,704 living Americans mentioned in Who's Who 20,000 of them are college graduates.

Pastor Frank Tripp of First Church, St. Joseph, Mo., will have Dr. J. C. Massee with him in a meeting beginning Dec. 1.

Pray for the mission work and workers in Brazil at this time of nation-wide disturbance in that country.

Surely this is no time to waste money when so many people are in need, and the Lord's cause is suffering for support.

In Memphis last Sunday the 22 Baptist churches reported 9,482 attending Sunday School. There were 80 additions to the churches.

At its last session Congress appropriated \$1,500,000.00 to purchase one of three extant copies of the Gutenberg Bibles, published in the fifteenth century.

Mr. Auber J. Wilds and Miss Cecelia Durscherl are both with the church at Brookhaven this week conducting B. Y. P. U. study courses. The attendance last Sunday was 198.

Evangelist B. R. Lakin of West Virginia and Singer R. A. Walker are in the second week of a great meeting at Hepzibah Church in Lawrence County. Several Baptist Churches are cooperating and people are coming for miles around. A large out-door tabernacle has been arranged and the spirit of the revival is on. They go to Nitro, W. Va., for the next meeting.—R. A. W.

Associations to meet next week are:
Montgomery County at Hebron Church, Oct. 21.
Simpson County at Macedonia Church, Oct. 21.
Newton County at Union, Oct. 22-23.
Scott County at Lake, Oct. 22-23.
Clarke County at Pleasant Grove Church, Oct. 23-24.
Riverside at Clarksdale, Oct. 23-24.
Jeff. Davis County at Carson, Oct. 24-26.
Hinds County at Utica, Oct. 23.
Kemper County at Wahalak, Oct. 24-25.

The following facts are taken from the Hazlehurst Church letter to the Association:
Number received during last year..... 24
Number received for 1929..... 23
Total membership reported..... 554
Total number enrolled in Bible School.... 327
Total number enrolled in W. M. Societies 106
Amount paid on church debt and organ....\$7,969.48
Amount paid on local expenses..... 6,744.47
Amount paid on Program and Missions.. 2,430.85
For Program and Missions we gave \$324.29 more than in 1929.

It was my privilege to be at Water Valley for a few hours last week and of course a fellow couldn't stay there for even a short while without running up on Pastor "Sunny Jim" Metts. I found out that they are making large preparations for a really great Baptist State Convention to be held there next month. They are very anxious to get the names of prospective delegates. It will help them greatly if all who expect to attend will send in their names as they do not want to bother people about promising rooms and then have them not filled. Still they do not want to be embarrassed by coming short of rooms as delegates arrive. Send your name and oblige them.—D. A. (Scotchie) McCall.

HISTORICALLY SPEAKING

The story of Mississippi Baptist Journalism reads like a romance, and along its course for the past nearly one hundred years many of our best and noblest men have labored, sweated their life's blood and, in a few instances, sacrificed private fortunes for its ongoing. The present Baptist Record, in its fifty-third year Old Series and thirty-third years New Series, is not the first by any means.

The first Baptist paper to be published in Mississippi was started in September, 1836, at Natchez by Rev. Ashley Vaughn and called "The Southwestern Religious Luminary." It was a monthly, eight page sheet, with subscription price set at "\$4.00 a year, or, if not paid within six months, \$5.00 a year." It was begun, without doubt, for the purpose of preparing the way for the organization of the present Baptist State Convention which was constituted on December 24th of that year. Brother Vaughn sought to forestall any determined opposition to the organization of the Convention by proclaiming in his paper that a Convention has no right "to usurp any authority whatever over the churches, or associations, or individuals." As soon as the Convention was organized, Brother Vaughn tendered to the Baptists of Mississippi the paper and the Convention resolved that "we cordially accept the tender, and authorize the Board of Directors to adopt measures for its continuance under the editorial care of Bro. Vaughn." Ashley Vaughn was called "the father of the Convention," and "the Alfred the Great of Mississippi Baptists."

It was continued for one year and two months, and then sold to W. F. Heard in February, 1838, and consolidated with the Mobile Monitor and called the Southwestern Monitor and Religious Luminary. And this paper was "united with the Baptist Banner and Pioneer of Louisville, Ky., in 1840." And thus Mississippi Baptists lost their first denominational newspaper.

This, and much more, is contained in my forthcoming "History of the Baptists in Mississippi" to be off the press sometime this month, and of course every reader of The Baptist Record will want a copy. If you want it by first mail, send me your name and address right away.

Yours very Cordially,

—J. L. Boyd,
Pickens, Miss.

—BR—
Dr. Jno. C. Dawson after 28 years with Howard College in Birmingham resigns as president of that institution to accept a position in the University of Alabama as head of the Department of Romance Languages. He retires from Howard in February to spend several months in Europe, returning to the University in September.

—BR—
Rev. W. W. Kyzar and Singer D. Curtis Hall are just closing a meeting at Bogue Chitto. Next Sunday brother Hall will be with brother O. P. Estes, assisting Pastor McLaurin in a meeting at Picayune. After Nov. 1st he will be open to engagements to lead the singing in other meetings.

—BR—
Baptists have occupied an enviable position of leadership in modern education. Vassar College, the first college for women in America was founded and perpetuated by Baptists. This school still stands as a testimony to Baptist interest in education. The first president of Yale and Harvard were Baptists. John Clark, a Baptist, was the founder of the public school system of America. In 1756 a Baptist minister, the Rev. Isaac Eaton established a Baptist school at Hopewell, N. J. From this school came James Manning who was elected the first president of Rhode Island College in 1764. In 1804 the name was changed to Brown University, in honor of Nicholas Brown, its greatest benefactor. At present Baptists have more money invested in schools than any other denomination. They also have more students in their schools. Baptists have not done, in this regard, what they could have done, but in comparison with others, they have no need to be ashamed.—Am. Baptist.

THE CONVERSION OF AUGUSTINE

(By H. H. Smith)

The year 1930 marks the fifteen hundredth anniversary of the death of St. Augustine. "Of all the early fathers," says a writer, "Augustine is nearest to evangelical Protestantism, and we may regard him as a veritable forerunner of the Reformation." It is further said that "he possessed a divine knowledge born of spiritual birth and perpetual communion with the Holy Spirit which made him one of the greatest leadership souls in all the records of Christianity."

Augustine's conversion was intensely thrilling. Although the child of one of the noblest of Christian mothers, Monica, he became a slave to sensuality. But the prayers of his godly mother and the influence of Ambrose of Milan were instrumental, under the Holy Spirit, of bringing him under deep conviction of sin. His account of his conversion is in the form of prayer, as are all his discourses in his "Confessions," and the translation at hand reads as follows:

"I flung down myself I know not how, under a certain fig-tree, giving all liberty to my tears; whereupon the floods of mine eyes gushed out, an acceptable sacrifice to Thee, O Lord. And though not perchance in these very words, yet much to this purpose said I unto Thee: 'And Thou, O Lord, how long, how long, Lord, wilt thou be angry, forever? Remember not our former iniquities;' (for I found myself to be still enthralled by them). Yea, I sent up these miserable exclamations, 'How long, how long still 'tomorrow,' and 'tomorrow'? Why not now? Wherefore even this very hour is there not an end put to my uncleanness?'"

"Thus much I uttered, weeping, in the most bitter contrition of my heart: whenas behold I heard a voice from some neighbor's house, as it had been of a boy or girl, I know not whether, in singing tune saying, and often repeating: Take up and read, take up and read. Instantly changing my countenance thereupon. I began very heedfully to bethink myself, whether children were wont in any kind of playing to sing any such words: nor could I remember myself ever to have heard the like. Whereupon, refraining the violent torrent of my tears, up I gat me; interpreting it no other way, but that I was from God Himself commanded to open the book, and to read that chapter which I should first light upon. For I had heard of Anthony, that by hearing of the Gospel which he once chanced to come in upon, he took himself to be admonished, as if what was read, had purposely been spoken to him: 'Go, and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me:' and by such a miracle that he was presently converted unto Thee. Hastily, therefore went I again to that place where Alypius was sitting; for there had I laid the Apostle's book whenas I rose from thence. I snatched it up, I opened it, and in silence I read that chapter which I had first cast mine eyes upon: 'Not in rioting and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ; and make not provision for the flesh, to fulfill the lusts thereof.' No further would I read; nor needed I. For instantly even with the end of this sentence, by a light as it were of confidence now darted into my heart, all the darkness of doubting vanished away.

"Shutting up the book thereupon, and putting my finger between, or I know not what other mark, with a well-quieted countenance I discovered all this unto Alypius. And he again in this manner revealed unto me what also was wrought in his heart, which I verily knew nothing of. He requested to see what I had read: I showed him the place; and he looked further than I had read, nor knew I what followed. This followed: 'Him that is weak in faith, receive:' which he applied to himself, and shewed it to me. And by this admonition was he strengthened, and unto that good resolution and purpose (which was most agreeable to his disposition, wherein he did always very far differ from me, to the better) without all turbulent delaying did he now apply himself. From thence went we into the house

unto my mother: we discover ourselves, she rejoices for it; we declare by order how everything was done; she leaps for joy, and triumpheth, and blessed Thee, who art able to do above that which we ask or think; for that she perceived Thee to have given her so much more concerning me, than she was wont to beg by her pitiful and most doleful groanings. For so Thou convertedst me unto Thyself, as that I sought now no more after a wife, nor any other hopes in this world: standing thus upon the same rule of faith, in which Thou hadst showed me unto her in a vision, so many years before. Thus didst Thou convert her mourning into rejoicing, and that much more plentifully than she had desired, and with a much dearer and a chaster joy, than she erst required from any grandchildren of my body."

Augustine was a great mystic, and one of his most familiar sayings reveals this: "Thou hast formed us for Thyself and our hearts are restless until we find rest in Thee."

Ashland, Va.

LET MISSISSIPPI PARENTS TAKE NOTICE

(Eldridge B. Hatcher)

I mean let those take notice who are planning to send their children to take Bible or any other studies at Blue Mountain College. If however, their children can think; if their children's thinking machinery is still working, then they need not take notice of this warning.

Each year there come into my classes from the high schools of Mississippi and other states, many girls who seem never to have become closely acquainted with the gentle art of thinking. The consequence is that when I call on them to do some thinking, they often seem attacked with sudden pain, and some of them look almost as if they were undergoing a surgical operation, as they seek to get the wheels of their upper-story turning. I am asking the parents of such girls to "take notice," because their daughters will be called on to do some thinking in my classes (as well, of course, as in the other classes here), and when they try to think it is going to hurt them badly because their thinking machines have grown rusty.

When it comes to memorizing they are usually in their glory. If I give them, for a lesson, a chapter in the New Testament to learn, they usually show signal ability in repeating the sentences on the page. They can give me the exact words. If I ask Miss Jemima Jubilinks, for example, to tell me Christ's answer to a certain question, she can glibly hand me out every word. It is true that her words sometimes get jumbled and have a serious misunderstanding with one another, but she usually remembers all the words. But when I ask Miss Jemima what Christ meant by those words there is sudden panic. A look of distress and bewilderment spreads over her countenance, and it is easy to see that the fair maiden has never raised that question in her study. In fact, she seems almost amazed that she should be called upon to tell what something means. Not that the passage was difficult to understand, but she had not attempted to get at the meaning.

I am speaking here of my Freshmen pupils—those who are here for their first session—fresh from high schools. I get the impression of having a lot of minds before me in which the mental machinery has become almost stuck fast,—except in the matter of memorizing words and sentences. Such a thing as comparing one sentence with another, or noticing a contrast between certain thoughts in a chapter seems to be almost foreign to their mental habits.

I know that vigorous, logical thinking is one of the later achievements of the mind and that in the early years the memory is unusually active and the mind is busy squiring facts, but surely these young people should give some attention to the meaning of these facts and should do something else besides memorizing. I know that girls come to College who are not of College calibre, but many girls who enter our College show that they have the ability to think actively but have

Continued on page 8

STUDIES IN DANIEL

By L. D. Posey, Itta Bena, Miss.

Chapter Six

Introduction

Of all the stars in the Biblical stellar system few if any have risen higher, shined more brightly or left behind at setting rays more resplendent with evening glory than that of Daniel, the hero of this chapter. He was a star of the first magnitude, but not of the "movies"; a champion, but not of the "heavy weight", "light-weight" nor "Bantam" breed; but a champion for the living God and his righteousness.

Daniel entered the service of the new world empire under the most auspicious conditions. Darius the Mede whose name does not appear at all in secular history, was probably a general in the victorious army of Cyrus, and was at the head of the new kingdom only for a short time. Be that as it may, we have a record written under the guiding hand of the Holy Spirit, which furnishes us with all the information we need to rightly esteem Daniel, God's servant, and render to Jehovah the praise that belongs to him.

As a reward to Daniel for the interpretation of the hand-writing on the wall, he was clothed in royal apparel, a chain of gold was placed about his neck and he was given the third place of honor, power and profit in the kingdom. Darius the Mede finding Daniel in this exalted position made him chief of the three presidents whom he appointed over the hundred and twenty provinces into which he divided his realm.

May we pause here to note again the rise of a boy who "purposed in his heart that he would not defile himself"? Dan. 1:8. Being one of a despised race and sold into slavery when a mere youth, by the proper use of means now within the grasp of every boy in America, he had risen to the third place in one of the world's greatest empires. The ever recurring American question is, "Will it pay?" The Bible answer is, "Yes, an hundred fold", either in this life or the life to come, or both.

Daniel was now an old man having lived through the whole of the Babylonian supremacy. Charity would doubtless vote that he pass the remainder of his days in peace. The Devil did not so vote, but perhaps thinking that with the weight of more than three score and ten years resting upon him, his faith would falter, and a stain could be cast upon his character that would reflect back through all his life. Neither designing men nor demons seem to care much for a man who has lived all his life under a shadow; but it seems to be the delight of both, to, if possible, in his old age besmirch him who has always lived in the sunlight of righteousness and contended against the powers of darkness. Daniel's experience was no exception. Let us see how:

King Darius Was Tricked and the Fatal Decree Was Signed

Places of honor and profit held by the righteous are always coveted by the unregenerate. In this case there was the natural race prejudice; hence, only a short time passed before the other two presidents and the princes set to work to get Daniel removed. Be it said to his everlasting honor no fault could be found with his deportment, his business ability nor integrity. What a pity the United States as a whole, and the states as units, do not have such men as Daniel was occupying all places of trust and profit. How the faithfulness of this Jew should put to shame the Gentile rascals who are so much in evidence in official positions in America. What about Mississippi? Indeed, What?

On investigation it was found that the only hope of getting Daniel out of the way was by means of his religion. The king was flattered and induced to sign a decree that any one making any petition or prayer to any person other than himself for thirty days, should be thrown alive into a den of lions. Daniel in some way knew of this diabolical scheme. He perhaps was present and voted "No" when the question was put to a vote. However, be that as it may, three

times each day at an open window in his room with his face toward Jerusalem he made his supplications to God as was his custom. There were numerous ways by which he might have escaped his enemies. He could have prayed in secret as he went about his business, or at night in bed, or for his life's sake he could have left it off altogether for the brief period of thirty days. But being neither coward nor hypocrite he prayed as usual trusting results with the Lord.

The matter was reported to the king. At once he saw the trap in which he had been caught. All his efforts to have the decree changed were of no avail. Daniel had prayed to God and into a den of lions he must go. The king spent a sleepless night as we would say, hoping against hope that Daniel would not be killed. He refused music and all other means to quiet his nerves and bring slumber to his eyes.

But what about Daniel the other victim in the cruel scheme? Though flesh had been kept from the lions for three days to increase their hunger, an angel went down and fed them, and when Daniel was thrown in, I imagine after taking a look at him their second unexpected visitor, he and they had a game of leapfrog until all were tired, then with the mane on the neck of the largest male lion for a pillow, he slept like a babe on its mother's breast while the angel kept watch.

If it takes a place in a den of lions to bring an angel to watch over us, then let us pray the Lord to have us thrown in. But what a picture: A preacher and an angel in a den of lions all night long. In comparison by experience, the angel excepted, some of us have an idea what it means.

The joy of the king must have been to the shouting point when he found that Daniel was still alive. The law, though unjust, had been vindicated, its decree had been enforced though the victim was still alive. There was nothing to do but take him out. Then the king made another decree and had all Daniel's enemies with all their families thrown into the same den of lions and there they perished. "Then king Darius wrote unto all people, nations and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. Dan. 6:25-26.

Practical Lessons

We are repeatedly shown in the Bible that it pays to do right. It matters not how much the odds may seem to be against us, if we are right, we can always go forward leaving the results with God. "Godliness is profitable unto all things, having promise of the life that is now, and of that which is to come." I Tim. 4:8.

2. It is always a dangerous thing to fight God's servant, and curse his chosen people. These princes and presidents learned to their sorrow that God can take care of his own.

3. Again we are reminded that the innocent must suffer because others sin. In all probability the families of these princes and presidents knew nothing of the plot to murder Daniel, yet they were thrown into the den of lions with their husbands and fathers.

4. Better be sure you know the whole meaning of any paper before you sign it. The failure of Darius at this point got him into trouble.

5. There is great danger in crossing the "deadline". When Darius found that he had been victimized, he wanted to turn back but could not. Do you have a pet sin with which you are trifling, but from which some day you may not be able to turn? Better turn now.

6. God's servants never become exempt from assaults from the Devil. The more faithful they have been, and the brighter lights they are the more venom in the Devil's fangs if he gets an opportunity to strike. But there is a sure remedy in reach of all: Faith in God and a clean life. The loudest, strongest and most effective

argument for Christianity is a clean consecrated life.

7. What a pity that Gentiles who profess Christianity are not as faithful to their religious obligations as Daniel was to his. If they were, instead of empty church and mission treasuries, and missionaries being called home, our churches would have no debts over them, and our missionaries would carry the gospel to every part of the world.

8. Finally Daniel accomplished more by spending one night in a den of lions than he could by any other means. God always takes care of results.

—BR—

OUR COLLEGE PROBLEM

The sooner the leaders of the Baptists in Mississippi realize that our people have not the will, and cannot be induced to furnish the means to properly maintain and support three standard senior colleges and one standard junior college, the sooner will some constructive solution for our present difficulties be reached. Everyone is in favor of providing the facilities for a distinctly Christian education to every Baptist boy and girl in Mississippi, but a great many people believe that a denominational program can be formulated which will not only afford better facilities than are now furnished, but which at the same time can be splendidly maintained with the means which will be at our command and under which we will be able to meet the higher standards as they are made.

This is a day of mergers. The same principles which apply to successful business concerns will largely apply in the matter under consideration. The following suggestion is not entirely original, but simply for discussion among the brethren it is given for consideration.

Form a new corporation to be known as the MISSISSIPPI BAPTIST UNIVERSITY. Convey all the property now owned by the four colleges to the new corporation and operate all the colleges as one institution. It is not unusual for a university to have several units located in various sections of a state. In order to meet standards, only one endowment would have to be maintained, as against three at present. The university would have one president as its executive head. Each of the separate units of the University would have a vice-president, who, under the president, would be in control locally. There would be one business manager, with assistants at each of the units. There would be one board of trustees, and this board should be composed, in about equal numbers, of ministers, lawyers, bankers, teachers, merchants, farmers and other business and professional men. One of the units should be co-educational for the junior and senior years, and should also give special courses for the training of high school teachers, and should, as needed, get into the field of post-graduate work. One of the units should be operated as a teachers' college, specializing in the field of training teachers for elementary schools, being distinctive along this line and the equal of any state college for teachers. Another unit should specialize in the Fine Arts,—such as Music, Art, Expression,—being distinctive in these lines and having departments in them comparing favorably with any in the South. The other unit should be co-educational and should be maintained as a standard junior college.

This is the bare proposal. The more it is studied, we believe, the more its merits will appear. It is a plan under which our people will be united. All Baptists will be wholeheartedly for the Mississippi Baptist University instead of partisans for any particular college. It is a plan which offers large economies. It is a plan which makes a unit of our educational system—each part fitting into the whole. It is a plan which can be adequately financed and supported without ever recurring and ever increasing deficits. It is a plan under which Baptists can meet any higher standards which may be required of colleges from time to time. It is a plan which will command the respect and admiration of the educational world.

—O. B. Taylor.

COMMITTEE RECOMMENDATIONS

The committee appointed to study our Denominational Colleges met at Baptist Headquarters Tuesday afternoon with five of its seven members present. The different plans that had been suggested for the betterment of our schools were given consideration; those present voted unanimously to again recommend that, instead of a different group for trustees for each of our colleges and also for our Education Commission, the Convention appoint one group of persons as a Board of Christian Education and transfer to this Board the duties now devolving on the different Boards of Trustees and also on the Education Commission.

It also decided to recommend that this Board be instructed to elect an Executive Secretary whose duties, in part, shall be to keep our colleges before the people through the press and from the platform and to direct any Debt-paying and Endowment Campaigns.

The Committee has sought to give careful consideration to the task assigned it and its members are confident that a plan is offered which will aid materially in solving our problems and promoting the cause of Christian Education in Mississippi. This proposition has been discussed in the columns of *The Record* and we have begged for criticism and suggestions. We hope now with the definite announcement as to the intentions of the committee that all our people will be studying the proposition prayerfully.

Yours for Christian Education,

—Bryan Simmons,
Chairman.

—BR—

FULFILLING THE LAW OF CHRIST

(President W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana.)

Many of our Southern Baptist churches owe individually more than the entire indebtedness on the Baptist Bible Institute property, and it is probable that any one of these churches could take over and handle all that we owe on this great missionary training school. One of our preachers says of Southern Baptists:

"They love the school because they know where it is located, what it has done and is doing. They know it is bringing to success an effort of nearly one hundred years' duration. I cannot believe that Baptists will fail to give victory to our efforts to save the school. If we let such an enterprise die, then we can take down our sign as missionary Baptists. The Bible Institute is going to live. I believe it is there by the will of God."

These great churches have our confidence and prayers in their struggles to meet their own local needs, and we are sure they are not going to sacrifice the world-wide work of Baptists upon the altar of their own debts. One pastor writes:

"While I am deeply sympathetic with the needs of the Institute, and while I am sure our church would share that sympathy; at the same time, it will not be possible for this church to give any help to this cause now. As I told you last spring, the indebtedness on this church is greater than that of the Baptist Bible Institute."

Since some one of these many churches could carry the whole property debt of the Baptist Bible Institute, surely no one of them will fail to have some share in the Emergency Appeal of \$117,203.50 authorized for this year by the Southern Baptist Convention. My plea is for this share. Let us save our churches and also our Baptist Bible Institute.

"One Thousand One Hundreds" and "Seventeen One Thousands" constitute a small task for our Baptist people. Individuals, societies, classes, and churches, can do this much, and the many bearing one another's burdens will bring the victory and will so fulfil the law of Christ.

—BR—

Put on your thinking cap and read what is said about the future of Christian Education. And may the Lord lead us in this critical era.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

When Does a Church Lose its Financial Initiative?

In great numbers of churches there is a morass of indefiniteness concerning their financial policy. Few know the sum total of their income. There is in many cases a wide discrepancy in the amount reported and the amount actually given at the end of the year. Such a condition finds explanation in the fact that such churches do not actually direct and control their financial program. Very few do it, in the fullest sense. And yet who will agree that a church ought not assume the initiative in this, as in the matter of prescribing its articles of faith and practice, order of its services, method of receiving members and all other matters of prerogative which it should exercise? The Scripture is clear as to when, where, and how and how much to give, all of which should find correct expression in the church's financial policy and plan. There are several apparent reasons for loss of financial initiative on the part of a church. Among them are:

1. Failure to Define Its Financial Needs to Its Membership.

Indefiniteness at this point has produced an apathy and indifference that has crippled many a church. How are the members to give intelligently with an absence of knowledge as to the church's needs throughout the year? The lack of certainty has led to many unfortunate practices that are being bitterly complained of today by many of our leaders. One prominent member of a church lacking definiteness in its financial appeal, remarked that he did not know how to give to his church, for it never seemed to know what its needs were. Should he give to the limit of his ability to one object, another equally worthy would suffer, all because his church never knows its needs financially and is spasmodically appealing to its members for funds. The church that intelligently defines its financial needs to its members inspires confidence and assurance and offers instruction as to how to give and invariably gets more money. Its financial appeal should be all-inclusive.

2. Indifference to Minor Needs.

One of the most undermining influences to a church budget is for the church either to encourage or condone an organization, a group or individuals in undertaking to secure needed funds for any purpose independently, feeling that more money will be secured thereby. The leaving of such seemingly minor items out of the budget, not only saps the strength from it, but lodges with that group initiative and authority that properly belongs to the church. Few, if any, of us possess unlimited resources. The extent of our gifts is limited. The interests of a church are varied. We are going to divide our gifts properly as we are impressed with the need, whether major or minor. Therefore, the church's budget must in many cases be sacrificed to some minor need which was not included and over which the church has little or no control. Such a policy is disintegrating in its influence and inimical to the best interests of the church that permits it. A church should define the needs of every phase of work carried on within its domain and supervise the gathering and disbursing of every penny.

3. Absence of Unity of Appeal.

The financial appeal made to the membership should be a church appeal, and not a Sunday school, B. Y. P. U., W. M. U. or some Young People's or Adult class effort,—a most unfortunate practice our churches have drifted into. In looking to these organizations for raising funds, their true purpose is sadly dissipated, the attention of the members diverted and practices encouraged that many of our pastors and Sunday school leaders are seeking to eliminate. The

purpose of one of these organizations is to teach the Bible, another to train in church membership, and another to teach missions. The plain duty of all of them is to teach stewardship of money and point their members to the church budget to which all gifts to all objects should go, rather than turning their organizations into money-raising and disbursing agencies. Often members have made generous pledges to the church budget, and at the meetings of these organizations they are embarrassed by continual and insistent demands that magnify such agencies rather than the church. Our churches should protect their members by assuming the control of these organizations, withdrawing the financial appeal from them, and defining their functions.

One church recently assigned a quota of the building indebtedness to its Sunday school. It had a perfect right to do so, but such action not only served to encourage, but perpetuate a harmful practice. The appeal of the church for its financial needs should be made by it direct to the individual and not to organizations within that are set for other purposes. The time has arrived for all promotional agencies of the Southern Baptist Convention to withdraw from the organization plans for our various church agencies the suggestion of the title of "treasurer" and substitute for that officer a title that would convey the idea of educating those in the organization in the doctrine of stewardship of money, presenting in various ways the needs of the church and denomination. A church needs only one treasurer.—W. P. Phillips in the August issue of the *Sunday School Young People and Adults Magazine*.

(To be continued)

—BR—

THE PERILS OF LAWLESSNESS

—O—

(W. S. Jackson, Supt., Anti Saloon League)

Present day lawlessness is one of our greatest and most expensive problems. It costs to enforce law, but non-enforcement is much more costly. Mr. R. L. McLaurin, prominent Vicksburg Attorney, expresses an opinion that enforcement of law in Mississippi would increase property values one hundred per cent. The greater cost of lawlessness, however, cannot be measured in terms of property values. It is farther reaching than the dollar mark. It involves life and well-being in every respect. Lawlessness exists in the home, state, and churches. There is a surging against all restraint.

In olden days, the days of kings and monarchs—when a king sat on the throne who ruled justly and firmly, stability of government and prosperity followed. Weak kings, who failed to rule justly and firmly caused discontent and eventually revolution. In this present age, having substituted the will of the people for the will of kings and emperors, it is required that the people shall cause to be enforced necessary laws. If this is not done, evil doing and lawlessness will increase, causing discontent, and eventually anarchy and revolution will follow. Authority and government must be in the home, state and churches, otherwise lawlessness will abound.

Church members have an unusual obligation in respect to law observance and law enforcement. It is reprehensible for one who is a professing Christian not to observe the law. To be careless or indifferent is to contribute to lawlessness, and all lawlessness is of the devil. Gifford Pinchot, dry nominee for the governorship of Pennsylvania says that the fate of prohibition is in the hands of the church people. If lawlessness is to be restrained, it is the high duty and privilege of Christian forces to lead aggressively and unitedly.

Mississippi Woman's Missionary Union

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BE YE STEADFAST.

Our supply of Year Books has given out. We regret that we cannot answer some calls for same. But the new Year Books are on their way to us, and every society will soon have the 1931 issue. Let us all take good care of these new Year Books, but make the wisest use possible of them.

The Mississippi Baptist State Convention will convene in Water Valley November 18-20. Sisters, let each one of us who possibly can do so attend this meeting. Begin right now to lay plans for this. And let our Planning express itself in earnest Prayer for the spiritual advancement of His Kingdom at this time. It is needless to call attention to the importance of this session of the Convention.

Stewardship Leaders, Attention! The "Report of Griffith Church Stewardship Plans" found on this Page, are well worth the attention of all of us; but so many Stewardship Leaders over the state are requesting help along this line for the coming year, that we are glad to give these plans just now. They are worth our consideration first, because they have been tried, and have proven a great success. They are worth considering the second place, because they are as fine as they are practical. Do not fail to call the attention of your local Stewardship Leader to them.

For the past several years we have held District Conferences for associational, local and district officers in each District in November. They have proved most helpful.

For the coming year, it has been decided to hold these Conferences early in January in all the Districts except one. The Sixth District has planned for their Conference in November.

The other Districts will select the place, and your office force will fix the date, and let all know in time to attend.

Notice is given this early because of the importance of these Conferences. It is most helpful for officers to get together and plan the year's work.

Report of Griffith Church Stewardship Plans (By Request)

"Be ye doers of the Word and not hearers only," was the secret motto selected by Mrs. J. J. Lipscomb, the chairman, of the stewardship work in the W. M. S. at Griffith in Jackson. She said it seemed that "so much talking without doing something did not amount to much." So she laid out a definite plan for each month in the year, and began in January with the "Stewardship of Time," circles reported to their chairman the number of hours spent in (1) Worship (2) Teaching in S. S. (3) B. Y. P. U. work (4) Prayer meeting (5) Visiting the stranger (6) Visiting the sick at home (7) hospital visits (8) Shut-ins (9) Jails (10) Circle work in the church and the mission (11) Any miscellaneous work "for the Lord's sake" done by the members. It was most interesting to see the number of actual hours spent in serving God.

In February the "Stewardship of the Gospel" was stressed, and soul-winning efforts were reported. The effort and not its success was counted, for the workers felt they could only sow the seed, and God must give the harvest.

In March, the "Family Altar" stressed the parents' duty to arrange an atmosphere in which

their children might become Christians indeed.

In April, the "Stewardship of Prayer" was emphasized, with special emphasis on the secret prayer, and the effort to learn to lead in prayer in the public circle meetings.

In May, "Stewardship of the Substance," was shown to be the tithe first "then love gifts for God's great goodness to us, because we wish all men to know and love our Lord."

In June, a most interesting thing was stressed, and one that Christians sometimes overlook, (if one may judge by the complaining attitude of the many, sometimes!!!)—namely, "Stewardship of the Mind." Taking the Bible injunction, "think on these things" after all things lovely and good and beautiful had been listed, Mrs. Lipscomb urged that the circle members try to think sweet and good things, and to avoid harsh, ugly thoughts. This was for the individual heart, and of course no records on earth can be kept of this, but no doubt God looked into some hearts where bitterness was gone and good thoughts lay instead.

The pastor (Scotchie McCall) during the year preached on doing the good things in life, and on God's people making the way easier and more full of sunshine, in the happy Christian life.

In July, "Talents" was the key word, and all were reminded that God requires only faithfulness, not brilliance and many talents.

In August, "Opportunity," making local application of the number of the ones not yet believers and the ones unenlisted.

September was beautifully illustrated in "The Stewardship of the Needle." The entire circle group met at the chairman's home and stayed all day, bringing lunch with them, and sewed on garments for the orphanage, the material being furnished by the orphanage which was glad to get this help.

In October, "Hospitality of God's People in His House of Worship" will be the idea. The people are just entering their new house of worship, and the chairman urges that all remember that Griffith "is the Friendly Church" and makes strangers and visitors welcome at all services.

Mrs. L. R. Williams, president of the society, considers the work in this department as outstanding. Always Mrs. Lipscomb teaches that when the heart is right the money will be right, for when "God's people love Him they want others to share their happiness and know Him, too."

—Reporter.

Continued from page 5

failed to develop themselves in that art.

Not all Freshmen have the rust on their mental wheels. Some of my freshmen can reason and compare and can do vigorous, and sometimes brilliant, thinking, but the large majority of them each year, are of the non-thinking kind. The alarming fact is that this reluctance to thinking seems to grow stronger each year.

Now, where lies the blame? When I see the magnificent material equipment with which our Mississippi public schools are furnished and when I think of the officials who are conducting these schools, I certainly have no inclination to lay the blame upon the schools. Some of these schools send us some fine thinkers. It is these non-thinkers that puzzle me, and I'm wondering why their reasoning powers seem to have become hardened. It is not natural inability, but lack of proper training. That fact becomes easily

apparent.

I am not attempting an explanation of the situation. But I do say—and I feel sometimes that it ought to be uttered with a thunder-crash throughout our southern states—that our young women, in their education in the public schools, ought to give vastly more attention to the development of their intellectual forces and ought to respond more eagerly to the efforts of their teachers to help them in such development. Of what avail is it for a girl to repeat the words on a page, even though it be a page from the sacred scriptures, if she gives almost no discriminating thought to its meaning?

I know that some educators claim that the intellectual forces can not be developed, and I may be a belated traveller along the educational road in thinking that they can be so developed, but if it is a fact that the rising generation can climb the memorizing ladder with amazing speed, but must ever remain on the round on which they start, in the matter of reasoning and logical thinking,—well, my experience with young people does not lead me to endorse that theory.

My first impulse was to wonder what was going on in our public schools and to fear that these schools are cultivating the memory to the neglect of the other so-called mental faculties. But I banished that suggestion when I remembered that many influences, besides those of the schools, play upon the young people in their early, plastic days, and I repeat that I am not drawing up an indictment against any classes, or institutions. I am not sufficiently acquainted with prior conditions to attempt any such indictments, but it does come over me every day, in the opening week of each session, with tremendous force, that in the case of most of my freshmen, there has been a terrific neglect somewhere. Where is it? It may be that in spite of persevering efforts on the part of the teachers these young women have persisted in the cultivation simply of their memories. The faithful teachers are helpless of their pupils trample upon their instruction.

I am wondering to what extent the trouble may lie in the homes of these students. The school teacher may urge her pupils to use their thinking powers in studying and not merely to memorize the sentences, or figures. But the chief place where their thinking must be done is in the home where the lesson is being studied. The teacher is not there, but the parent is. In many homes the parent is supervising the children's study and urging them to study correctly. But there is a tendency in other homes to shift to the teacher's shoulders the entire responsibility for the children's training.

In many homes, alas, the poor mother is so burdened that she has no time, nor strength, left for watching and stimulating the children's study. But it is a monumental fact that if our public school children are to develop proper habits of study the parents, must, as far as possible, cooperate with the teacher there in the home where the studying is being done.

But I do not know the underlying causes. I do not attempt any definite explanation: but I send out a modest appeal—yea, I wish that someone could sound a resurrection trumpet—in whatever places it may be needed—that our girls, in their early, pliable period, to a greater extent, be encouraged and helped and trained and urged and stimulated to THINK.

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RENEW PROMPTLY: Please send in
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Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Fond Memories

It was some third of a century
past, at what was then called New
Hope Baptist Church (now Nesho-
ba), in Neshoba County, that the
following incidents, the fond mem-
ories of which linger with me still,
occurred. I had been principal of
the Crenshaw (now Neshoba) pub-
lic school for a year or so. Rev.
Joseph J. Ingram was pastor of New
Hope Baptist Church. My brother,
Rev. F. M. Breland, had been se-
cured to do the preaching during
the revival held in mid-summer of
this year.

My brother had been preaching
only a few years. He was young,
full of zeal and considered one of
the best doctrinal young preachers
of his day. The meeting began on
Saturday, continued on through the
Sunday week following. Large con-
gregations attended both day and
night services. The revival spirit
broke out early in the meeting and
grew in power as the meeting pro-
gressed.

A considerable number were con-
verted and united with the church
by baptism, mostly young men and
young ladies, and some by letter.
But among the number converted
and joined by baptism was one man
and his wife, Lem. P. Wilson and
his good wife Catherine, or Kitty.
They were young parents of the
community of very highest moral
characters, loved by all who knew
them; but who had never turned
their thoughts seriously to the mat-
ter of their soul's welfare. They
had two or three small children at
this time. Somehow the Spirit got
hold of them during this meeting
and they were both soundly con-
verted.

The genuineness of their regen-
eration was attested in many ways
after that day. They became loyal
members of the church at once. The
good wife did not live many years
after her conversion, but while she
lived she stamped her life on the
lives of her children so strongly that
it will ever remain as a guiding
star. The husband later was or-
dained a deacon of his church and

a better one is seldom found; as
this writer, who was his pastor for
many years and had the pleasure
of helping to ordain him, can truly
attest. L. P. Wilson lived his re-
ligion in daily administration. After
the death of his wife he remained
unmarried, giving his life to the
watch-care of his children. His chil-
dren have nothing to regret but
much to emulate in father's life.

The older actors in this happy
revival of years ago have, most of
them, passed off the stage and gone
on to the better land. Pastor In-
gram, my brother who preached in
the meeting, Bro. and Sister Wilson
above mentioned as converts of the
meeting, and scores of others I could
mention are gone, waiting for us
over there; but the influence of that
meeting and the sacred memories
will linger till the end.

Notes and Comments

A card from Pastor T. J. Smith,
a Mississippi boy now doing pas-
toral work located at Vandalia, Mo.,
has the following: "Things going
fine with us at Vandalia. Had 12
additions since June. I am in a
meeting at Stoutsville now. Dr. J.
D. Ray of Starksville, Miss., comes
to help us in a meeting Oct. 20th."

Gleanings from recently read
books:

From "Life and Times of the Pa-
triarchs", by Dr. Thomson: "It is
only Christian marriage that saves
society from the most repulsive de-
cay." "Mohammed himself was a
typical highwayman and murderous
robber to the end of his days." "It
should be noted that the valley of
the Jordan contributes the deepest
depression on the face of the earth,
the Sea of Galilee itself being over
700 feet below the level of the Med-
iterranean, while the Dead Sea is
more than 1,300 feet below the level
of all the oceans in the world."

From "The Four Gospels, Vol. 1",
by Dr. B. H. Carroll: "Indeed, it is
an unfortunate thing that this term
'invisible' which we have stolen from
the Pede-Baptists and applied to
kingdom and church, had not been
long ago returned to its rightful
possessor." "In any event, through-
out all the ages of the Christian era
the enemies of our Lord and of His
kingdom have died and rotted, but
the kingdom moved on conquering
and to conquer." "Ten times it is
repeated in the first chapter of Gen-
esis, 'And God said'. These were
the first ten commandments, the ten
words of creation. On Sinai came
the ten words of the law. On the
Galilean mountain came the beati-
tudes, or the ten words of happi-
ness."

The Baptist Bible Study Assem-
bly will meet with Central Baptist
Church, Grenada, at 10:00 a.m. Mon-
day, Oct. 20th. An interesting pro-
gram has been arranged on the
study of Matthew 24th and 25th
chapters. At 11:20 a.m. Rev. J. F.
Hartley will preach on "The Ten
Virgins". Come let us study the
Word of God together.

Rev. Harvey Gray has located at
Grenada and will preach to near-by
Baptist Churches. He was at one
time located at Eupora and later at
Lake Cormorant.

The City of Water Valley, our

neighbor, is making every prepara-
tion for the entertainment of the
Mississippi Baptist Convention which
meets there next month. Pastor
Metts and his loyal members are
going to see after your every need.
If coming, drop a card to Rev. J. M.
Metts or W. B. Hunter and thus
help them to help you.

The District B. Y. P. U. Con-
vention of Yalobusha Association met
with Scuna Valley first Sunday aft-
ernoon. Good addresses are report-
ed by President Rhodes, Mrs. Hugh
Hyde, Mrs. C. F. Nordan, Miss Han-
nah Patterson, song service by Prof.
O. U. Rushing, and a splendid play
by Scuna Valley Union, "Ann of
Ava". It will meet with Sylvaena,
six miles west of Water Valley, first
Sunday afternoon in November. The
work is picking up in old Yalobusha.

Scuna Valley Baptist Church,
Yalobusha, completed its General B.
Y. P. U. Organization recently. Miss
Levada Ryals was elected Director.
They have three unions and hope for
the fourth ere long. Secretary Wilds
is to be with the church a few days
including the first Sunday in No-
vember.

BAPTIST BEGINNINGS IN GREECE

By Principal N. J. Nordstrom, of
Stockholm

During this summer I have had
the great privilege of visiting
Greece and Italy and staying there
some weeks. As a teacher in Greek
language and literature I found the
greatest pleasure in visiting Greece.
But I had also there a very inter-
esting experience as to the prospect
of Baptist work in the land. I found
in Athens a group of evangelical
Christians, prepared to constitute a
Baptist church. I am sure you will
be interested to hear a little about
them.

About fifteen years ago two stu-
dents of the University of Athens
used to gather a few people for
prayer meetings and reading of the
Holy Scriptures. One of them, Con-
stantine Metallinos, had been con-
verted by reading Pascal and some
other authors. A larger group of
Christians with evangelical opinions
was gradually constituted, and this
group has continued to have prayer
meetings and evangelical services.
By reading the Bible some of them
came to the opinion that baptism of
believers was the only baptism in
accordance with Scripture, and when
Brother Wickman some years ago
came to Athens he was able to bap-
tize eight persons.

The group in Athens has a very
able leader in Dr. C. Metallinos, now
a high official in the finance depart-
ment. He is a Doctor of Philosophy
at the University of Athens and a
fine Christian character. He opens
his home for evangelical services
every week, and is himself a very
good preacher. Some other breth-
ren of the group are educated men
and fine Christian characters. They
are now about 75 in all. When I
was in Athens they asked me to
explain the Baptist principles to
them, and I did so. They asked
also many questions which I tried
to answer. When the leaders of the
group declared that they agreed
with me in every point, and that
they were prepared to constitute a

Baptist church in the near future.
They appointed also a brother Papa-
constantinou, who is baptized, to
baptize the others. I hope they are
baptized now or will be in the im-
mediate future. This is "the day
of small things" as to the Baptist
work in Greece, but I hope the work
will grow and develop by the grace
of God.

We must help this little Baptist
church of Athens when once consti-
tuted. I have a very strong im-
pression that the Greek people are
susceptible to the evangelical mes-
sage and prepared to accept the
Gospel as preached by Baptists.
During my stay in Athens I had
one of the greatest privileges of my
life. On Sunday, June 21, I preached
the Gospel to a considerable gath-
ering of Greeks on the very Areo-
pagus where St. Paul once preached.
I was of course deeply moved, hav-
ing such a great opportunity.

A COVETED EXPERIENCE

Dr. Stanley Jones relates an ex-
perience in India which in its es-
sential features is found in many
lives. "At a meeting at Lucknow he
says: "While in prayer, not particu-
larly thinking about myself, a voice
seemed to say, 'Are you yourself
ready for this work to which I have
called you?' I replied, 'No, Lord, I
am done for. I have reached the
end of my rope.' The voice answer-
ed, 'If you will turn that over to me
and not worry about it, I will take
care of it.' I quickly answered,
'Lord, I close the bargain right here.'
A great peace settled into my heart
and pervaded me. I knew it was
done. Life—abundant life—had tak-
en possession of me. I was so lifted
up that I scarcely touched the road
as I quietly walked home that night.
Every inch was holy ground. For
days after I hardly knew I had a
body. I went through the days
working all day, and far into the
night, and came down to bedtime
wondering why in the world I should
ever go to bed at all, for there was
not the slightest trace of tiredness
of any kind. I seemed possessed by
life and peace and rest—by Christ
Himself."—Baptist Times.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

(Mrs. R. Green, Student)

On Saturday night at the begin-
ning of the first quarter my assign-
ment was Magazine and Market. My
part of the program was to play
the organ. Never having seen or
played or seen a street organ I was
greatly interested in my part. When
the organ was set up I wondered
how I would get enough volume
from it to be heard above the noisy
traffic. We had a big crowd that
night, most of them being Christian
negroes, and when we began to sing
they joined us. Such a song service
as we had! I really never enjoyed
anything so much before as playing
and helping lead their singing. It
was an experience for me. How close
you feel to Jesus when you are sing-
ing praises there in the middle of
the street.

The Sunday School Department

SUNDAY SCHOOL LESSON

For October 19, 1930

(Prepared by L. D. Posey,
Itta Bena, Mississippi)

Scripture: Luke 2:25-39; Subject:
Simeon and Anna: The Insight of
the Pure in Heart.

Golden Text: Blessed are the pure
in heart, for they shall see God.
Matt. 5:8.

Before reading these notes, please
read all of the second chapter of
Luke's gospel.

Introduction

Just as ritualism is a danger to
be avoided in public worship, so
there is the danger to all public
speakers and writers for publication
of drifting into a set form that be-
comes monotonous to the reader or
hearer. May the Lord save this
scribe from that fault.

Practical Truths to be Drawn from the Lesson

This lesson is so rich in material
for study that it is hard to decide
where to begin. Not that we know
so much, humanly considered, of the
lives of the characters before us,
save that of Jesus; but because the
outlines of God's pen picture of
them are so bold, we need ourselves
to be masters if we are to properly
fill in the space between.

Not one trace of authentic secular
history is to be found concerning
Simeon and Anna, two of God's most
devout and honored servants. They
were devout because they were con-
stantly at the temple, always ready
to worship and serve God; honored,
because their lives were prolonged,
and the Holy Spirit revealed to them
that in the babe Jesus, was to be
found "the consolation of Israel."
Not of Israel only, but of the Gen-
tiles as well. God passed by the
great rabbis and doctors of the law
who spent their time in hair-split-
ting theorizing ABOUT the word of
God, instead of with open minds,
willing hearts and consecrated lives
going TO his revelation for their
knowledge. God passed by these
great ones and revealed his most
glorious truth to the least conspic-
uous of all his people.

This was much like the "schools
of the prophets" today. One of
their greatest lights said from the
pulpit before a thousand people,
"Jesus may come before morning for
all I know." To make such state-
ment was but to advertise his ig-
norance of what the Bible teaches
on the most important question of
this age; an important question for
these reasons:

First, if he is not coming again,
then his first coming was a failure
and breaks down at two vital points;
(1) He said he was coming again.
If he does not come, then his verac-
ity is questioned. If his veracity fails,
then his statement, "I and my Father
are one," John 10:30, falls; there-
fore, (2) the foregoing promise be-
ing true, he was not God manifest
in the flesh, and hence had no power
to save by his first coming.

Second, the Deity of Christ, his
vicarious death, bodily resurrection
and ascension are assailed now as

never before; hence, the imperative
demand that we know what the Bi-
ble teaches about his second coming
that we may apply the scriptures
to world conditions, and see how
near his coming is, and be prepared
to meet and overcome his enemies
with the word of God.

Third, if Christ is not coming
again, and at that time overthrow
the Devil and sin, then he will never
do it, for both are very evident now,
and growing more so every day.

Fourth, if Christ does not come
again and that soon, then civiliza-
tion and even the human race is
doomed. His speedy coming is the
only hope for the condition the
world is now in.

But you say, "I thought you
started to write about today's les-
son." Indeed I did, and have just
drawn correct conclusions from con-
ditions that obtained at Christ's first
coming, and applied them to the
times of his second advent. Simeon
and Anna heard God's voice and
knew to expect his Son. The "doc-
tors" were busy with "programs,"
"standards," "allocations" or some-
thing else, and did not know Jesus
when they saw him. The "doctors"
secured his crucifixion; "the com-
mon people heard him gladly."
Mark 12:37.

Before dismissing this thought
entirely, let me say that the most
humble in all the land has as ready
access to the throne of God as the
greatest philosopher in the world.
Jesus said, "I thank thee, O Father,
Lord of Heaven and earth, because
thou hast hid these things from
the wise and prudent and revealed
them unto babes." Matt. 11:25.
Spiritual things "are spiritually dis-
cerned." I Cor. 2:14.

The next thing in this lesson that
deserves our attention is, that while
the Holy Spirit came on the day of
Pentecost in mighty manifestations
of power, and since that time it has
been the age of his Dispensation, we
must not overlook the fact of his
eternal place in the Godhead, nor
forget that all through the ages
past, and during the ministry of
Christ, he was often in the world as
the active agent of the Trinity.
Blasphemy against the Holy Spirit
was the accusation made that Christ
cast out demons by the power of
Beelzebub the prince of demons, and
not by the Holy Spirit by whom
he did cast them out. Stated dif-
ferently: To attribute to the Devil
the honor and glory that belongs to
the Holy Spirit, is to blaspheme his
Holy name, and commit the unpardon-
able sin. It was the Holy Spirit
that revealed to Simeon that he
should not die till he had seen "the
consolation of Israel," and enabled
Anna to know when she saw Christ
in the temple in the arms of his
mother that he was the Messiah of
God. The blessed truth for us is,
he will teach us if we meet the
conditions of consecration and will
let him.

Aside from the fact that Jesus
was the Son of God, this meeting of
infancy and old age is duplicated

many times every day in all the
world. The infant is at the rising
sun of his day, old age at the going
down of his; the infant at the be-
ginning of life's perilous journey,
old age at the end of the way. In-
fancy is ignorant and helpless, and
totally unprepared for life's battles;
old age has accumulated much
knowledge, had varied experiences,
carries many scars, and stands vic-
torious after the fray, or is routed
from the field in inglorious defeat.

The whole course of a person's
life is largely determined by the
first twelve years. During no other
period of life of equal length does
a person learn so much nor furnish
a character so plastic for the mold.
How true the saying, "As the twig
is bent, so is the tree inclined." All
other things being equal, father and
mother have more to do with the
success or failure of their children
than all other persons combined.
How important the task, how great
the responsibility. Every child pre-
sents its father his greatest re-
sponsibility and its mother her
greatest opportunity. In every nor-
mal babe there is the possibility of
the glory of a Paul or the infamy
of a Judas. Mother and father
must largely determine which it
shall be. What are you doing to
make your child a Paul?

Next in importance to the home
in shaping the character and de-
termining the destiny of a child, is
that of a New Testament church
and Sunday school. How any fath-
er can stay away from church and
Sunday school himself, and fail to
have his child there is hard to un-
derstand. Simeon and Anna, Joseph
and Mary were regular attendants
at the Lord's house.

Every trace of information obtain-
able leads us to believe that Jesus
grew to manhood under the best re-
ligious home environments. This
was made possible by Mary, his
mother, and Joseph, her husband,
while he lived, tradition holding that
he died soon after Jesus was twelve
years old.

Of all the wonders and mysteries
of the world, Jesus is the greatest.
How the second person of the in-
finite God could empty himself for
the time being of his divine prerog-
atives, incarnate himself in human
flesh, be born of a virgin, live in a
world of sin for thirty years with-
out sinning in deed, word or thought,
then become the very embodiment of
sin, die on the cross, rise from the
dead after three days and three
nights, and ascend to heaven in vis-
ible bodily form is beyond the pow-
er of man's mind to understand. But
it is true just the same. Then equal-
ly great is the mystery that the
vilest sinner by a simple childlike
faith in that Jesus will be saved
with an everlasting salvation, and
become an heir of God and joint-
heir with Christ. "And without
controversy great is the mystery of
godliness: God was manifest in the
flesh, justified in the Spirit, seen
of angels, preached unto the Gen-
tiles, believed on in the world, re-
ceived up into glory." I Tim. 4:16.
No wonder Simeon and Anna shout-
ed when they saw him as a babe
in his mother's arms in the temple.

On one occasion Jesus said, "Be-
lieve me for the very works' sake."
John 14:11. Judged by that stan-

dard alone, and aside from his mir-
acles of healing the sick by a touch,
feeding the hungry, giving sight to
the blind and raising the dead, an un-
biased mind would acclaim him God.
Born in a barn among cattle, the
son of a poverty stricken mother
who belonged to a despised race,
himself without wealth, social pres-
tige, political "pull" or regal pow-
er, every date-line in the world's
history and business has been made
to conform to the date of his birth.
Without army or weapon other than
that of love, races and nations have
been lifted from savagery to civili-
zation; without special literary
training, and never having written
a book nor edited a paper, hundreds
of millions have followed his ban-
ner, and multitudes have been mar-
tyrs for his Cause. Every art and
science has contributed to his praise,
while hundreds of millions of dol-
lars are invested in buildings in
which to worship and adore his Holy
name. Only he who is God manifest
in the flesh could wield such power.
Unnumbered multitudes by faith in
him shall not only be made "pure
in heart" and "see God," but shall
live with him eternally in his many
mansions.

"Praise God from whom all blessings
flow,

Praise him all creatures here be-
low;

Praise him above ye heavenly host,
Praise Father, Son and Holy
Ghost."

—BR—

HOME MADE LYRICS

(By Uncle John)

Speed

I RECKON there is moments in
the life of every man, when he craves
to spurt some faster than his nat-
ural system can; an' mebbe it's a
virtue mor'n an appetite in men—to
pass their feller-mortals an' subdue
'em—if they can.

I may be wrong about it—but I
can't endorse the school that lifts
my aspirations to become a damder
fool... And I am here to tell ye
that, I'll bet my barlow knife—that
I'll never travel fast enough to jep-
ardize my life!

If any man can show to me an ev-
er-present need—of tryin' to bust all
records in an avalanche of speed...
If my judgment could convince me
that the way to serve the Lord, is,
to fly around a race-track with ap-
plause fer my reward,—

Then, I reckon I could stand it—
but, my judgment sez to me, that,
I'd win distinction safer if I'd go
an' climb a tree. I ain't got no am-
bition to survive a blazin' wreck,
when it's plumb too late to figger
up the damage to my neck.

—BR—

"Who's the absent-minded one
now?" said the professor as they
left the church one rainy night.
"You left your umbrella back there,
and I not only remembered mine,
but I brought yours, too." And he
produced them from his coat.

His wife gazed blankly at him.

"But," she said, "neither of us
brought one to church."

—BR—

"My brother is taking up French,
Spanish, Italian, German and
Scotch."

"My word! Where does he study?"

"Study? He doesn't study. He
runs an elevator."

Baptist Student Union

Carrol Hamilton, Miss. College, President.
 Inez Hardin, Delta State, Co-Pres.
 Clarence Carlson, Ole Miss V.-Pres.
 Zana Wilson, M. S. C. W., Editor
 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Going?

PARENTS, PASTORS, wouldn't you like to go to a meeting of Baptists where there would be no business to attend to or other unpleasant matters to discuss?

There is such a meeting. Other than the electing of officers and deciding upon the next year's meeting place, there is no business!

What meeting is this? It is the BAPTIST STUDENT CONFERENCE. Usually there is only a State Conference, but this year is the year for the BAPTIST STUDENT CONFERENCE which is held quadrennially.

All-Southern

This meeting is planned specifically for the student. Atlanta is preparing to entertain 2,000 on the Harvard plan (bed and breakfast free), and the denomination is sparing no expense to make this Conference the greatest student gathering ever recorded. This is the Second All-Southern Conference and those who attended the first, which was held in Birmingham, will never cease to tell what it meant to them. This meeting is the Denomination's BIG treat to the students during their college careers.

PARENTS, PASTORS, FRIENDS, do all you can to see that the students you know have an opportunity to go. Our quota for Mississippi is only 200, but I am sure more could be accommodated.

WATCH this page in The Record or write to Carroll Hamilton, Clinton, for further information.

Clarke College Y. W. A. Organized

On last Monday evening at seven o'clock the college girls met and organized the Y. W. A. Clarke has had an active Y. W. A. for several years and it has been both helpful and instructive to the girls.

We are fortunate this year in having Miss Mittie Morris as our Counselor. She has worked in organizations of this nature before and we feel sure that she will make us a fine leader. Other officers elected were:

Mary L. Poole, President; Hazel Magee, Secretary; Aileen Morris, Treasurer.

The programs for the Y. W. A. this year will be taken from the Window Magazine. We are trusting that this year will be the greatest year of Y. W. A. work that Clarke has ever had.

Enthusiasm! Zeal! Glowing ardor! These are some of the characteristics of the initial meetings of the B. S. U. council.

The council convened for its first pow-wow on Thursday evening, September 18. After the devotional, led by Mr. Carroll Hamilton, Mr. Chester Swor acted as chairman of the business session. Several items of importance were brought up for discussion, among which were: Plans for Baptist Student, plans for the

Atlanta Conference, plans for developing leaders on our campus.

The second meeting of the council occurred on Monday evening, September 22, at 6:45 o'clock. There were two outstanding subjects discussed at length: the Baptist Student sales and the local revival.

The B. S. U. members assembled for a short meeting on Monday evening, September 29, for a short session of prayer before the preaching service. Definite plans for winning those without Christ were made. The meeting was very brief but very effective. We are looking for a great revival, which must first begin in us.

With unity of purpose and with one desire, we are going to conquer our campus for Christ.

—Leo Green, Rptr.

Miss. College.

B. S. U. Notes from B. M. C.

Church Relationship Day was observed September 28. Saturday morning in chapel, Dr. Lowrey, the college president, centered his message about the theme of "uniting with the local church." Sunday morning, the Sunday school teachers made brief talks in the classes about the value of being a local church member. Leaflets, "Why Join?" had previously been distributed. As a result of the observance, 37 girls joined the local church.

The campus just hasn't been the same this last week. Miss Yarborough, our Student Secretary, has been "B. S. U.-ing" in Alabama. She visited two schools, and organized Student unions on those campuses.

Thursday, October the 2nd, the B. S. U. council had charge of the chapel service. After a brief talk on "What the B. S. U. Really Is," by Elizabeth Mitchell, the B. S. U. president, and a prayer, Sibyl Brame, chairman of the "Atlanta Boosters," committee had charge. The students were given a chance to ask any questions concerning the Atlanta trip. After fifteen minutes of being quizzed, the "Atlanta Boosters" closed the program with snap "On To Atlanta" songs.

—Lucille Ray, Rptr.

University, Miss. Oct. 4, 1930.

At the last meeting of the Ole Miss B. S. U. Council, Dr. Purser, the pastor of our First Baptist church, extended an invitation to the entire council to be his guest at a "little social" on October the first. The social however, turned out to be a lavishly served chicken dinner that was typical of his and Mrs. Purser's hospitality.

A short business meeting of the Council was held after dinner. The proposal for the introduction of Junior Deacons into our church was favorably discussed. At the present time we have no such organization, but if the plans of the Council and the cooperation of Dr. Purser and Mr.

Fred Terry are carried out, it will not be long before we will have this needed addition to our church.

It is the intention of the Council to nominate some eighteen of the leading Baptist Students here at Ole Miss and from this number nine will be chosen by the members of the church to compose the board of Junior Deacons. These chosen young men will meet regularly with the Deacons and will be trained in the methods and management of a church organization. In this way it will be possible to better mold the young men that will soon be out in active work to take up and carry on the church organizations in the towns where they will settle. This plan has been worked very successfully in other churches and members of the Ole Miss B. S. U. Council will make no exceptions to this standard when their organization is complete.

Mr. Fred Terry, our Student Secretary, is making extensive plans for a large representation of his workers at the South-wide Conference to be held in Atlanta the latter part of this month. He impresses the idea that it is an opportunity of a student generation and that no one should miss it. He is especially anxious to have all the members of the B. S. U. Council attend and it is probable that he will be there with a hundred per cent representation.

Dr. Purser has just returned from a four months tour of Europe and the Holy Land and he is literally bubbling over with enthusiasm for the prospects of good, hard Christian work. His determination, in his looks and actions, is well expressed and it is very evident that the intimate contact with the old world has endowed him with a wealth of knowledge from which he may speak and work.

On October the fifth he began a series of sermons that will extend over a period of two months. The general theme for these sermons is "Back to Christ."

—Joe O. Walton,

Reporter for B. S. U.

RESOLVED FURTHER, that a copy of these resolutions be furnished his family and that a copy be furnished The Baptist Record and the Stone County Enterprise for publication.

Buren Broadus

L. A. Varnado

L. A. Krohn

Committee

A FITTING TRIBUTE

On Nov. 16 there will be a big homecoming for former students of Blue Mountain College in honor of Mrs. Modena Lowrey Berry, who has for more than half a century served as lady principal of Blue Mountain College.

"Mother" Berry as she is familiarly known by hundreds of women who have attended that great institution of learning and by her thousands of friends and admirers, will celebrate her 80th birthday on that day. Gathered around her will be hundreds of women who have attended Blue Mountain College and who have been under her supervision and influence.

She will have the satisfaction of knowing that she has had a part in moulding the life and character of these women, many of whom are now mothers and grand-mothers. The work that Mrs. Berry has done at Blue Mountain College is indeed a monumental work. She is a great Christian woman, whose influence has been radiated in lives of thousands of others. She has played an important part in the development of Blue Mountain College from a small and humble institution to one of the greatest colleges for women in the south.

On Nov. 16th a splendid portrait of Mrs. Berry will be unveiled, and will be placed in the Modena Lowrey Berry Auditorium, which will serve as an inspiration to many succeeding generations of college students. Fitting as this may be, no memorial can do justice to the work of Mrs. Berry. Long after this portrait shall have faded, and long after the present buildings of that school shall have perished, the influence of this great woman will live, and do good.

Mrs. Berry is truly one of the great women of the nation. Some writer has said: "A great many politicians cannot have as much good influence upon the world as one true mother, content in the work of shaping the hearts and minds of her boys and girls and instilling in them the principles that will make them competent rulers and home-makers of the future." Mrs. Berry has been a mother to every girl who has attended Blue Mountain College throughout its history. No tribute that she may receive is great enough to portray the good influence of the work that she has done. We hope for her many more birthdays, and commend the Blue Mountain College Alumnae Association upon the occasion which they are planning in her honor.—So. Sentinel.

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The Children's Circle

Mrs. P. I. Lipsey

Murmurings at Tabera. Numbers 11
Read carefully, at least twice, this chapter: Then write me the story of it.

Things Not Told in the Chapter

Moses was terribly discouraged. He had been thro' a terrible strain in the care of these more than a million people, and when the people forgot or scoured the manna that God had provided for them, he broke down. But his Heavenly Father was more patient with him than an earthly father might have been and without any reproof, gave him help.

With regard to verse 31, we naturally think that the quails were piled up around the camp two cubits, or three feet high, but it is suggested that the birds flew at a height of about three feet, so that they could readily be caught. I think this is very probable.

Do you notice how one-sided these Israelites were? When they looked back to Egypt, they could see only the fish, and vegetables they had there. They could not see the slavery and the beatings they had. They did not care for the manna God gave them, or His guidance and protection all the time: they cried—grown people, too—because they didn't have any meat! Do we ever behave in that way?

My Dear Children:

Mr. Miller, Superintendent of our Orphanage, sent me the letter from Mrs. J. L. Johnson, and I am very glad to publish it. Little Dickie knows just how the orphan children's clothes are "all the time wearing out." You know, too, for they do just like yours do. The difference is that they haven't any father and mother as you have, to buy them new clothes. So we must try to make up to them for that, and send them some boxes of good clothes. Winter will soon be here, and they will be in need if we don't. Ask mother where that good coat, or dress, or sweater is, that you are too big to wear now. And I believe everybody will be glad to put in something new, too, as "Miss Sue Bell" says, if a box is gotten up. And remember that every cent of the money you send me goes in a very short time to help in buying them clothes and other things they need. I am grateful that in these hard times some are still sending some money and hope that more of you when you think seriously of these dear children's need, will do so. Miss Byrd's book fund is coming on, too, but slowly.

Write me a letter now, each one of you, and tell me some nice thing you had the opportunity to do for somebody.

Much love from,

—Mrs. Lipsey.

Hattiesburg, Oct. 1st, 1930.

Dear Brother Miller:

A year ago last June I brought a little boy three years old home with me from the Orphanage just to have a little visit. He is such a good little fellow and we have enjoyed having him and he has prolonged his stay. Several days ago I noticed that he had a box into which he was putting his treasured play things. I asked him what he was doing with them and he said he was going to send them to his little brother and sister "up to the nursery." The same day a friend gave him twenty-five cents and the next time I went to town he spent this for little gifts that he packed into the same box. The other night after supper he had the box out packing and repacking the things and telling me "This is for my Bruvver and this is for my Sister," and finally he said, "Won't you buy me a dress to put in for my Sister and a suit to put in for

my Bruvver. I said, "You have lots of nice things to send them yourself"; to which he replied "Yes, I have, but somebody has got to buy clothes for them because those that are up there need to wear clothes and they are all the time wearing them out."

This remark seemed to me to be very touching and very practical. I am writing you about it because it seems to me that we are not as mindful as we used to be that the children up there are "always wearing them out," and I hope that more of our mothers in our W. M. S.'s will send good boxes of clothes to the children. Some of us have clothes that our children have outgrown and almost any of us could afford to buy one new garment to send.

With best wishes, I am,

Sincerely,

—Mrs. J. L. Johnson.

Children, be sure to ask your mothers to read this letter from Mrs. Johnson and see if they can do what she suggests. I know this little boy: he is red-headed and his name is Dickie. His brother and sister are at the Orphanage.

Ocean Springs, Rt. 3, 10-4-30.

Mrs. P. I. Lipsey

Baptist Record

Jackson, Miss.

Dear Mrs. Lipsey:

Enclosed is a check for \$1.00 from our Sunday school class to the Orphans. It is our love offering to them. We are the Juniors of the Vancleave Baptist Church. Our leader, Miss Anna Ruth Ellis has helped us very much with this love offering. It is not much, but we hope it can be used in some way.

Yours very truly,

—Jane Price, Sec.

Junior Class, Vancleave, Miss.

The Orphans have lots of things they can do with this Junior dollar, Jane. We are so much obliged to Miss Anna Ruth and to you all. Don't forget us.

Florence, Oct. 2, 1930.

Dear Mrs. Lipsey:

I am a little boy 7 year old, in the 3rd grade, I like to go to school and to the Sunbeams too. Mrs. B. A. McCullough is our S. B. leader. She is a good one and we all love her. We are sending \$1.00. We want 50c to go for the Orphanage and 50c to Miss Byrd.

With best wishes,

—Harrison McDonald, Treas.

Sunbeam Band.

I know Mrs. McCullough well, Harrison: I'm sure she is fine leader. I am dividing your money as you suggest, and thank the Sunbeams so much for it.

Hattiesburg, Sept. 28, 1930.

Mrs. P. I. Lipsey,

Jackson, Miss.

Dear Mrs. Lipsey:

I have so long wanted to join the "Children's Circle" and am now asking to be acknowledged as a member. Mother reads the letters to me every week and I am always glad when Thursday comes around, knowing the post-man will bring our Baptist Record. I am five years old, my birthday is March 8, and wonder if any circle member has my birthday. I am going to school, I went to Kindergarten last year. I won a prize last week on memory test. I have gone to Circles (W. M. U.) all my life with mother tho never had the privilege of joining a children's circle and am sure I will enjoy being a member of your circle. I especially enjoyed your description of a Chipmunk as we are reading a continued story of a striped chipmunk in my Junior magazine. I am sending 15c for the dear Orphans and 10c for Miss Byrd's

books. Greetings to all Circle members.

—Martha Joyce Thornton.

417 Dearborn St.

Well, Martha, you hereby become a member, and an Honor member of the Children's Circle. You must live up to it, and write again soon. My birthday is in March, too, but don't ask me how old I am. That's a secret, I hope.

—BR—

STRAIGHTENING THE KINKS

Editor Baptist Record:

I have just received a letter from a brother who, having read my notes on last Sunday's Sunday School Lesson, fears that I am a Modernist, and suggests that if I am not I make myself clear to the readers of The Baptist Record. That there may be no mistake about the matter, I am sending you for publication my reply to his letter, with the name and address omitted:

* * *

Dear Brother:

Your letter of the 5th inst. just received. In that letter you express sorrow that you infer from my notes on the Sunday School Lesson for that date that I am a Modernist. And suggest that if I am not, I should so express myself through The Baptist Record.

In reply, let me say that if there is anything that I am not, it is that I am not a Modernist. I believe in the verbal inspiration of the Bible from "kiver to kiver," including the account of Jonah and the sea-monster. I believe that "the blood of Jesus Christ his Son cleanseth us from all sin," that the only way we get the benefit of that shed blood is by the regenerating power of the Holy Spirit, "for by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It never occurred to me that anyone would think that I teach that a child can be trained into salvation. But surely a child reared in a Christian home under genuine Christian influence is more accessible to the gospel than one who is not. If not, then all our efforts for Christian homes are of no avail so far as bringing our children under gospel influence is concerned.

I think all who read The Baptist



Record know that Dr. Lipsey would not permit a Modernist to contribute to the makeup of the paper. I think all who hear me preach or read my writings know that I am not a Modernist. With these facts in mind, it had never occurred to me that I should state my "creed" with each article.

I honestly believe if you will read my notes in the light of the lesson for last Sunday, you will find that I stayed pretty close to the subject.

With the very best wishes for you and yours, and for the advancement of the Cause of Christ, I am,

—L. D. Posey.

—BR—

NOTES FROM HILLMAN COLLEGE

Clinton, Miss.

Complete organization was perfected in the circles of the Y. W. A. at Hillman as follows: For the Lovelace circle: Maggie Lee Cannon, leader; Maggie Bell Hutchins, secretary-treasurer; Lurline Grantham, devotional chairman; Rose McMillan, program chairman; Vivian Mansfield, music chairman; Hilda Brannon, posters; Helen Baker, personal service.

For the Mary Wyatt-Berry circle: Kathryn Crews, leader; with the following chairmen: Kathleen Bardin, devotional; Janie Lee, secretary-treasurer; Claudel Causey, programs; Pauline Beacham, personal service; Margaret Hall, music; Frances Dugger, posters.

Hillman is already 100 per cent enrolled in the Y. W. A. and the college banner may again return to Clinton if the promises of the opening are attained. The Lovelace circle is named in honor of Mrs. B. H. Lovelace, beloved counselor.

The revival services under the leadership of Dr. W. T. Lowrey, are now in progress and Hillman girls are having short lesson periods in order to attend these services. Dr. Lowrey was many years president of Hillman and is devoted to the school.

Basketball girls reported recently for a meeting with Coach Bannie Hester and reports are to the effect that another excellent season lies ahead. Hillman is confident of another fine sextette.

THE SERVICE ANNUITY PLAN

Dr. G. S. Dobbins in September Home and Foreign Fields says:

"The new plan offered by The Relief and Annuity Board is vastly superior to the old plan. It puts the whole matter on a stable, dependable, business basis. It opens the way for adequate care of needy ministers and their dependents and appeals to the self-respect and sense of justice of both the beneficiaries and the churches. A church committing itself to this plan adds but little to its budget and at once achieves a dignity and standing that are worth far more than the money contributed. This joint arrangement entered into by pastor and people will make for longer and more fruitful pastorates and will give to pastor and people a sense of permanency in their relationship that is sorely needed. The short pastorate is perhaps the greatest single bane of our church life today."

Let the pastors send for application blanks and we will send them full information as to how we will approach the churches to secure their participation in the plan.

The Service Annuity Department of The Relief and Annuity Board

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Quitman County Holds Successful Training School

Before the consolidation of the Quitman county Associational B. Y. P. U. and the Tunica-Coahoma county's B. Y. P. U. the Quitman County organization planned for a county wide B. Y. P. U. Training School. This school was held recently with marked success. There are eight churches in the county that have B. Y. P. U.'s and seven of these were represented in the Training School. The churches represented were: Belen, Sledge, Darlign, First Marks, Crowder and Lambert. Five classes were taught, Mrs. W. L. Howse taught the Juniors, Mrs. M. J. Dunn, of Clarksdale, President of the Riverside Associational B. Y. P. U., taught the Intermediates, Miss Durscherl taught the leaders, Bro. Howse the Seniors and your State Sec'y had a class in A General B. Y. P. U. Organization. The program included three hours each evening starting at six and closing at nine. We opened with a devotional led each evening by representatives of a different B. Y. P. U., class work, then lunch and social period at the Library building, second class period with demonstration and closing inspirational address using different pastors for these closing messages. Much good we feel was accomplished.

Brookhaven Takes in Oldest and Youngest

We are happy to announce that Brookhaven has organized an adult union and they have also started the story hour. This completes the organization for them, making a place in the Training department for every church member plus a place for the little fellows, making it possible for mothers and fathers to attend B. Y. P. U. Congratulations, Brookhaven.

We have lost from our state for a while at least, one of our District Leaders, Miss Ruth Ford, of Shelby, who has entered the W. M. U. Training School at Louisville. Miss Ford was elected to the office of Junior-Intermediate Leader for District Two last June. We are glad to see her taking this special training even at the expense of losing her from our state for a while.

An Associational Vice-President at Work

Bro. H. A. Carter of Carson, Miss., is one of the district vice presidents of Jeff Davis Associational B. Y. P. U. and takes his work seriously. He loves the B. Y. P. U. work and works at the job. He is B. Y. P. U. director in his own church, but finds time to do a lot of extension work in his district. Here comes a letter from him stating that two new unions have been organized in Dublin church, a Junior and Senior union. Congratulations. Mr. Holt Dyess was elected president of the senior union and Mrs. Talmage Jones was elected leader of the Juniors. Under the

leadership of Bro. Carter two other unions have been organized also, these were in the Victory church. Bro. Carter is holding a meeting for his district on the afternoon of Sunday, October 19th, and we are expecting a good report from this meeting.

Water Valley Elects Director

The Water Valley church has elected a new director—Mr. Kermit Cofer, a young lawyer of the city, recently graduating from the Law school at Ole Miss has been elected to this important place. Since his election several new unions have been organized and on last Sunday night a special service was held, the evening preaching hour being given for this special program. We are happy to make this report and feel that this will mean a great deal to B. Y. P. U. work in Yalobusha county Associational B. Y. P. U.

Pike County Associational B. Y. P. U. Elects Officers

They felt that nobody could do it just as well and so they re-elected Miss Ruth Roach to the office of president in the Pike county Associational B. Y. P. U. and the other officers elected are—First Vice-Pres., Miss Annette Corkern, Second Vice-Pres., Mrs. Jesse Brumfield, Secretary, Miss Mable Hughes, Chorister, E. T. Brewer, Pianist, Miss Tennie Glée Boyd. Pike county Associational B. Y. P. U. is one of our best and with this splendid corps of officers we look for them to make it mighty interesting for the other associations this year in competing for first place in the state.

Five Receive Bible Readers Awards

Again we rejoice in this that five young people having consistently kept up their daily Bible readings for a year are receiving the award for this work, they are intermediates from Providence church, Covington Co. Howard Delk receives a seal for the second year's reading having received the certificate last year, John Lewis Bryant, Myrtle Kennard, Mildred Mixon and Gwendolyn Collins receive the certificate for one year's reading. Congratulations, young people and may your example be good for others.

Edinburg Organizes Senior B. Y. P. U.

Last June in the District B. Y. P. U. Convention for District Four the Intermediate B. Y. P. U. from Edinburg took the district attendance banner. We have word from that church now that they have added a union to their number and so on October 5th the senior B. Y. P. U. was organized. We welcome, with gladness, this new senior union and our best wishes are for them in the work they will be privileged to do. We are indebted to Mrs. T. M. Gross for this report.

Ecrú Continues to March Forward
Mr. Willis Mounce, leader of the

senior B. Y. P. U. at Ecrú, reports that their three B. Y. P. U.'s are doing splendid work under the leadership of interested leaders. Leaders mean everything to a church and the main leader is the pastor. Ecrú is blessed in having a progressive pastor. He loves his people and wants to see them develop their talents, hence, he pushes the B. Y. P. U. He is fortunate in having members that will follow his leading and so for the different B. Y. P. U.'s a good leader has been elected who cooperates in a splendid way for the good of the whole.

S. T. C. Starts off Big

The students of State Teachers College entered right into the B. Y. P. U. work at the opening of this present session with a vim and determination to make their B. Y. P. U. work the very best. Secretary Pennebaker, that capable leader, reports six unions to begin with, with an enrollment of 110 with good prospects to increase that the first two Sundays to 150. What they are doing at S. T. C. is somewhat akin to the work in our other colleges. Smart folks as well as the rest of us appreciate the training to be received from the B. Y. P. U.

STUDENT CONFERENCE

It is the second quadrennial All-Southern Baptist Student Conference. The first was held in Birmingham in 1926 at which there were 1,650 in attendance.

It meets in Atlanta, Georgia. Atlanta wanted it, agreeing to entertain 2,000 students on the "Harvard plan." Atlanta is centrally located, and a most attractive city to visit.

The dates are Thursday, October 30 to Sunday, November 2. The first session will be Thursday night. The last session will be Sunday afternoon.

Meetings will be held in the First Baptist Church, Peachtree and Sixth Streets. On Sunday the meetings will be held in one of the city auditoriums.

The railroad rate will be one and one-half fare for the round trip. By vote of the students there will be a registration fee of \$3.00 for each messenger. Each student will buy his noon and night meals while in Atlanta, and meals while enroute. Bed and breakfast will be free. (That is the Harvard Plan.) Ask railroad agent the fare to Atlanta, and add to this one-half fare for return trip.

When you buy your ticket to Atlanta ask the agent for a "certificate receipt." This "certificate receipt" will be validated in Atlanta, and your return ticket will be sold to you for one-half price.

Usually it is cheaper to go in automobiles. This varies as to dis-

tance and numbers going. Busses can be chartered.

As many as desire may go at their own expense, staying at the hotels or with friends. They will pay the \$3.00 registration fee for entrance in the convention hall.

Should we send the names of messengers to Atlanta before going? Yes. This will be necessary to secure entertainment. These should be sent between October 10th and 20th without fail. Avoid delay. Blanks will be sent to each school. (No names should be sent of those who will entertain themselves.)

Anyone who desires will be welcome if he pays the registration fee.

Where shall we go when we arrive in Atlanta? To the First Baptist Church, Peachtree and Sixth Streets. There you will register, pay your fee, be given a registration badge, program and other material, and be taken to the home where you will be entertained.

If we arrive on train how will we get to the church? Best to take a Black and White Taxicab. Taxi fare is 30 cents. As many as five ride as one, making taxi cheaper than street car.

ABOUT THE EL PASO SANATORIUM

I was very sorry when I heard that the El Paso Sanatorium was about to be closed. I was made happy later when I heard that my good friend, Doctor W. W. Britton had agreed to keep it going.

Doctor Britton is a tuberculosis specialist of great ability and skill and a Christian gentleman of the highest type.

Our Baptist people should give him their hearty support and their patronage. He will receive their patients on the same terms as heretofore they have been received. He will care for them physically and medically in the finest way and will be genial and sympathetic toward them. I am happy that he is to be in charge of our tuberculosis hospital.

—H. F. Vervillion,
Founder and former Supt.

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THE BIGGS SANITARIUM

Asheville, N. C.

WHITHER INDIA

(By Rev. Harry E. Safford,
Missionary)

Whither India? is a very important question to all of us, not only on account of Indian fellow Christians and our other missionary interests over there, but because in the march of nations India's direction and progress are bound to affect that of America. It is for this reason and the mystical attraction of the East that Indian affairs occupy so large a place in our magazines and the news dispatches today. The answer to this momentous problem no one is qualified to give with certainty, seeing that numerous unknown quantities are involved in its solution. Even the information, so abundantly furnished, is not wholly accurate or enlightening. Specific statements of fact may be true, but more often they are only half truths. Factors qualifying them have been omitted, and illogical conclusions were drawn. The writer sometimes was biased in choosing his witnesses and weighing their evidence. Few editors have sufficient knowledge of India to test the manuscripts submitted. Investigators sent to write up the situation rarely stay long enough to grasp its elusive undercurrents. For Indian writers to present a disinterested survey is even more difficult.

Gandhi

The difficulty of correctly appraising India's spokesmen and their testimony is especially illustrated in the case of Mahatma Gandhi. Some have styled him "a saint in politics" and "a Christian in everything but name," even comparing him to Christ, and calling his fastings another Calvary—surely a near approach to sacrilege! Something of a mystic, passionately patriotic, in later years desperately ascetic, withal professing, and perhaps believing himself to be unselfishly sincere, Gandhi reveals his trader caste by the shrewdness with which he employs all these roles to enlist the susceptible East and sympathetic West in the promotion of whatever his mind has decided is desirable, and therefore right and feasible. In fighting against the British administration he constantly proclaims that non-violence and "soul-force," meaning corporate moral or passive resistance, are his only weapons. There are competent observers, however, who seriously question his entire sincerity as well as his mental balance! They suspect he recognizes that these weapons are undoubtedly the best adapted to meet the Indian situation and at the same time arouse large popular support abroad. Whether or not he would employ violence if better suiting his purpose is at least debatable. He admits knowing that it has usually featured his campaigns, but claims that it has been small in comparison with the oppression that called it forth. Confessing his personal guilt and penitence for the bloodshed caused by his partisans, he nevertheless declares that he would follow the old plans again, hoping, of course, for more pacific results.

Hindu or Christian?

Gandhi's ideas have been extensively set forth by Rev. Charles F.

Andrews, an English missionary friend of Gandhi, whose own religious views seem considerably affected by this friendship, although a reciprocal influence is less evident. That Gandhi is a thorough Hindu and refuses to yield his will to God is clear. He tells us Hinduism entirely satisfies his soul, and that he deprecates any change of religion, for each Hindu and Moslem should be loyal to his birth. He will not admit Christ's supremacy over all others or the Bible's divine authority, but pronounces it inspired like Koran, Vedas and Zend Avesta, believing none is to be interpreted literally without the higher critic's privilege of personal judgment. Idol worship he would permit as part of human nature and not sinful, asserting that no Hindu considers an image to be God. Though believing in one Supreme Being, he prays to Shiva—"God of Mercy"—for forgiveness of his sins. He calls monkeys "these cousins of ours," and exalts the cow to central place in Hinduism, because it provides vegetarian diet, and enjoins man to realize his identity with all that lives. He knows prostitution is practised in all great Hindu shrines, yet he loves that faith and intends to die in it.

Assumption and Unity

Because India bears a short and single name, largely limited to the definitely bounded peninsula of Hindustan, men naturally assume it to be practically one nation, or no more divided in the characters of its people than the United States and Canada which make up North America. Such a conception is utterly untrue, ignoring India's separate features and her entire history. The nations of Europe, always regarded as distinct, are far more homogeneous than India. Think of a population two and a half times the size of ours, speaking 222 separate dialects of six languages and professing nine great religions. Moreover, to date the agitation for independence has concerned almost exclusively the nine provinces of British India, covering sixty per cent of the territory. These are surrounded and separated by the 562 native states comprising Indian India, governed autocratically by their own princes, over whose internal administration England has no control. If the British were to withdraw from the nine provinces, these native princes would retain their sovereignty in the rest of the land, and no doubt seek to defend it even at cost of renewing the former desperate Indian wars.

Many of these various differences represent bitter hostility resting on the deepest basis—religious doctrine. Between the Hindus and Moslems, to name but two, though the largest, groups, antagonism is increasing. The latter body profess a brotherhood not limited to racial bounds nor embracing all in any one race, but including everywhere all and only the followers of the Prophet. In India, where they must ever remain a minority party, they cannot be expected permanently to submit to government by "unbelievers," but will desert them in favor of a Pan-Islamic empire when opportunity offers. Their own Sunni and Shia

sects also have hated each other for 600 years, and this hatred will ensure trouble in northern India where Moslems outnumber Hindus. Likewise the Hindus everywhere oppose the "untouchables" of their faith, seventy millions of lowest caste or no caste.

Even politically there is no united front. Many Indians consider Gandhi too pacific, whereas another section favors cooperating with England. Leagues and Congresses are "national" or "all-Indian" only in name. In the government's higher administrative posts, numbering 5,500, only 630 are Europeans, the remainder recruited from races of India. These few men from the West do not maintain control by inciting one portion of the population against another, for there is so much cause for friction lying about and easily quickened into action that their sufficiently heavy task is keeping peace among the different nationalities and faiths. And as a further complication sixteen universities are each year graduating far more holders of degrees than can be given work and salaries commensurate with their education. Hence their discontent and eagerness to have self-government inaugurated as a means to their own promotion and power. Yet the entire intelligentsia constitutes but a fringe of the Indian people, the masses knowing little about economics or politics, but because of their poverty, illiteracy and superstition easily awed by mystics promising relief, or excited by enthusiastic political leaders proposing full participation in government. Since the Sepoy Mutiny, secretly instigated and directed by Russia as revenge for her defeat in the Crimea, India has attained a peace and prosperity never known before. Today the various antagonisms we have listed are again being industriously fanned into flame through concerted and widespread activities, suggestive of Soviet engineering rather than Gandhi's Hindu resources alone.

Capacity to Govern

Gandhi idealizes India's political and economic welfare in the past, picturing a success not in evidence and ignoring the misery and disorder from which Great Britain rescued her when the native government collapsed. Moreover, the simpler life in earlier centuries, the smaller population and less need of trade and travel between various districts, made the task of government easier. He fails to see that the clock of progress and development cannot be reversed, even in India, nor primitive conditions restored, however much he would like to do away with railways, telegraphs and hospitals. International intercourse and competition with more advanced races are bound to prevail everywhere.

The problems presented in governing locally may be relatively simple, but administration on a national scale is most difficult and requires an ability not equally possessed by every people, although races deficient in this respect may surpass others at other tasks. These differences in racial capacity for national democracy should not be overlooked. What is suitable for Americans with

In Memoriam

Harold D. Ragsdale, Jr.

Thursday, 3 p. m., at the Baptist Tri-State Hospital, an angel came softly in the room and bore the sweet little life of baby Ragsdale to Heaven, that he may make it brighter. Everything that loving hands and medical skill could do was of no avail.

When God calls we must obey. We only kept little Harold Jr., 13 months. As best we can we will submit to God's will.

Rosy-cheeked darling
Light of our home,
Taken so early,
Is beckoning come.

Dear Harold and Hally, may God comfort you in your great sorrow, is the prayer of a friend.

—Mrs. J. N. Morris.

WHEREAS, Death has claimed our beloved brother, Dr. S. C. Culpepper, be it resolved by the Wiggins Baptist Church:

That the Church has lost a loyal and faithful member and an able and consecrated deacon and Sunday school teacher;

That although he personally has gone from us, that he will live on through his teaching and his beautiful Christian example, for he taught not alone by word of mouth, but by unexcelled Christian life, being a living epistle of the word of God;

That he, like the Great Apostle whom he loved to quote, "Fought a good fight and kept the faith,"

That we take consolation and offer condolence to his loved ones that he is included among those of whom our Christ spoke when he said, "In my father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also."

That we honor his memory by emulating his good example and carrying the good work forward that he loved so well.

their inherited training from a long past is not necessarily suited to Indians. Europeans, and Turks on Asia's western border, differ from peoples farther east; nor are all Asiatics alike. That which the Japanese have accomplished is not proof of Indian ability in this line, nor vice versa in others. Political theories must be applied with modifications to suit local characteristics not easily comprehended without residence there. Passionate desire for democracy, which Americans, of course, sympathize with and never consider blameworthy, does not prove possession of capacity for it on a large scale; at least this desire does not obviate the necessity of only gradual entrance on self-government. Yet aspirants do not readily perceive the difference. Observing others success, and not their painful experience, they infer that duplication will be a simple matter.

British Trusteeship

That great Britain has made some serious mistakes in administering

India no intelligent observer is disposed to deny. In her methods and in the attitude of certain officials and non-officials there are particular features to be severely condemned as both unjust and impolitic. Yet wholesale denunciation and demand for her withdrawal are uncalled for. Her gradual advance in power and territory there was not the ruthless robbery it is sometimes pictured but necessitated by the situation, and it brought immense advantages to India as well as to England. From this has resulted a set of international relations for the British Empire that India, having enjoyed these advantages, cannot justly ask her to relinquish. The past cannot be undone, but only the present must be considered, just as is true of every other nation. The Afghans and Russians on the northwest of India menace the Empire's standing among the nations; therefore the Indian army as a defense and taxation for its maintenance must remain under imperial control even when dominion status shall be attained. But India, too, will thus and first of all be protected, while partially relieved of its responsibility.

National trusteeship does not usually arise through the invitation of the wards, any more than in private life, but this fact does not in itself affect the right of the trustees so to act. And very few wards, public or private, like trustees or consider them necessary. Circumstances made our people trustees of American Indians, and undoubtedly the latter and the world at large are better off because this came about, however much hardship accompanied its installation. Probably few American Indians would now claim that we should retire or hand over to them the public land and the power, on the ground that their ancestors had never invited ours to enter, though that would be true. No one would propose European domination over China today, because of her limited experience in self-government there are many who believe she could profit by a course of training under another power. The reason it is not proposed is that no feasible way to bring it to pass exists, and the nations best qualified to fill the role would never agree on which one should undertake it, for the international balance of power would be upset.

India's financial exploitation, for the most and heaviest part, comes from fellow Indians, the Chetty money lenders, who do not scruple to demand ten per cent interest a month on unsecured loans. Charges of immense sums drained away by English capitalists have been disproved from trade statistics. One proof was brought out at a Williams College Foreign Relations Conference a few years ago. If benefits obtained from the British connections are paid for out of revenue raised in India, it yet does not follow that Indians would be able, if governing themselves, to gather such revenue and provide these benefits. Gandhi would like to revert to the family industries of centuries ago, but the factory system of mass production is spreading throughout the world and cannot now be stayed. India is bound to

be benefited, to the extent of the wages paid, even if (as is always the case everywhere) the mill owners also make profits. In as far as the system entails hardships, India will face this too.

Moral Handicaps

A basic error of many writers on India is their failure to gauge accurately the religious factors. This is especially true of Unitarians, because professing fellowship if not kinship with the Brahmo Samaj, one of many reform sects seeking to make Hinduism respectable by eliminating its gross features and exalting its subtle philosophy. They do not perceive that India is in bondage to licentious immorality, which is a marked principle and practise of both Hinduism and Islam, weakening the physical and moral fiber and enchainning the spirit of their followers. Like all sin it fascinates while creating an appetite that they are increasingly loath to starve. Likewise it blinds their judgment so that they fail to detect their chains. We have gross evils in America, to be sure, but this country differs from India in that our religion wars against these things as utterly contrary to its teachings, whereas Hinduism in particular sanctions vice and gives it place in her temples, worship and doctrine.

Besides it permits lying for religious ends, so of course most Indians deny or gloss over these matters. Englishmen naturally are re-

luctant to believe such a moral condition can exist in a country that they govern, for generally they know nothing about it unless they have lived there. For the sake of downtrodden Indian womanhood Miss Mayo has uncovered it, not claiming that what she describes is universal, but abundantly proving that it is extensive and horrible. Indians of high standing have testified in support of her statements, declaring that she has rendered a great service to their motherland. As a result India is being forced by the world's public sentiment to remedy at least partially what before was hidden and largely unknown.—Watchman-Examiner.

REJOICE WITH LENA

The Baptists of Lena feel like calling together their neighbors and saying "Rejoice with me" as the woman did who had lost her coin. We have had an old debt hanging over the church for about four years now. Very little has been paid except the interest in that time. Two changes of pastors in the period slowed up the machinery. However, the church resolved to make a worthy effort to pay the debt this fall. Accordingly a month was set for the enterprise, and we are now in the midst of that month. The debt was \$2400 plus interest for a year. So far we have raised about fourteen hundred dollars, most of which was given in cash and two-week subscriptions at the morning serv-

ices, October 5. The amount will surely climb to sixteen or seventeen hundred dollars before the month closes on October 19.

Two things have been noteworthy in this effort. First, a splendid spirit has prevailed, with practically no complaining at all; and second, we have had the widest cooperation of the brotherhood—women, men, boys, and girls have all given.

We are grateful to God for this progress, and call upon you to rejoice with us.

—J. H. Street, Pastor.

Newlywed Salad

The newly wedded pair were spending their honeymoon at Niagara Falls, and stopped for refreshments.

The trim young waitress approached them, and politely asked if they wanted "Honeymoon Salad."

The rather bashful groom asked of what it consisted, and the young waitress answered, "Just lettuce alone."—Exchange.

Of Course

A young negro was asked where he came from. He drew himself up proudly. "I'm from the first state in the Union, sah."

"New York?"

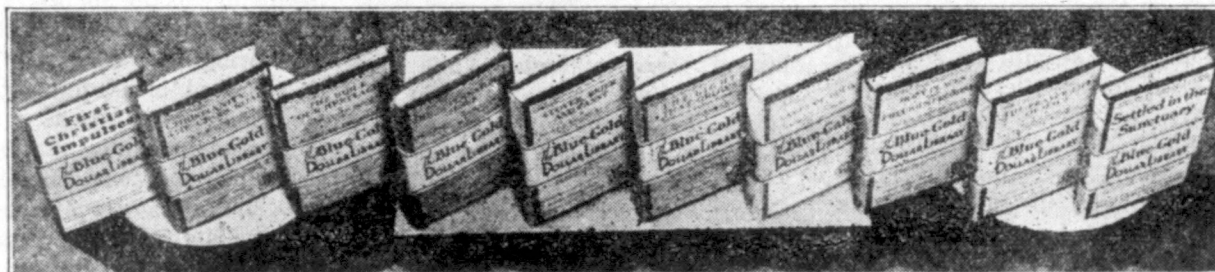
"No, sah; Alabama, sah."

"But Alabama isn't the first state in the Union."

"Alphabetically speaking, sah, alphabetically speaking."

\$ THE BLUE-GOLD DOLLAR LIBRARY \$

The presenting of "Blue-Gold" books is one step toward establishing a library of worthwhile writings from which readers of various tastes may choose the very volumes they want at a price beyond argument. Note the authors; they have caught the eyes and ears of an ever-increasing reading constituency. Note the titles; the ten volumes comprise a well selected list of subjects in which you are bound to share interest.



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M. E. Dodd

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Rev. W. B. May of Slayden will enter the Mississippi College to finish his degree within the next few days. While in Clinton he expects to pastor one or two churches back home in Benton County, making the trip week-ends by automobile.

Rev. J. B. Parker, pastor of the Ripley First Church, has been unanimously re-elected pastor of this church another year and has made known his acceptance. Bro. Parker, in the two past years as pastor, has been instrumental in a great deal of constructive Christianizing.

Rev. George W. Wages of Blue Mountain, has been re-elected pastor of country churches in his territory, which he has formerly served. Bro. Wages is a faithful, consecrated humble servant of the Lord, and his different congregations love him and believe in his humble efforts.

Dr. H. Boyce Taylor, pastor of the First Baptist Church, Murry, Ky., and editor of The News And Truths, believes that Baptist preachers should not be entangled in politics, that is, he believes that Baptist, called-of-God, preachers, should have only one office and that is the most high calling of Christ Jesus.

Arthur Frye, son of Rev. and Mrs. C. H. Frye, of Blue Mountain, was recently licensed to preach by the Blue Mountain Baptist Church. Young Frye is a recent graduate of the Mississippi Heights Academy, and is now a Freshman in the Union University, Jackson, Tenn., where he is taking a Theological course. His many friends stake their confidence in him and pray that he may be led of God.

Dr. J. E. Buchanan, beloved veteran leader of the army of God, of Blue Mountain, despite his advanced age, is active and alert in interest and physique. He is teacher of the Adult Bible Class of the Blue Mountain Baptist Church, and his large class of enthusiastic Bible students speak in the highest admiration of his sacred duty as teacher. Bro. Buchanan is a very able Bible teacher. He brings great truths to his class every Sunday morning. The whole town love and appreciate him. He has retired from pastoral work but preaches often.

The Ashland Baptist Church has secured the services of the Rev. C. S. Wales, residing now at Blue Mountain, for a series of Bible lectures covering the entire Bible. He will lecture on the "Bible, Its Message and How To Study It". Rev. Wales is the Southern representative of the Bible Institute Colportage Association of Chicago. Rev. Wales has just returned from Chicago, where he was in conference with Bible students. Rev. Wales is said to be fundamentally sound and a good Bible student, and lecturer.

One of the first things the world wants to know after the death of a man is, Did he have any insurance and how much? Insurance is always commendable, it's a good thing to have, but earthly insurance, without heavenly insurance for the soul is an error of the grossest kind. If a man has trusted Christ for sal-

vation, though that man die a pauper in this world, his soul is insured, and he has an inheritance, uncorruptible, undefiled, that fadeth not away. It's an insurance that's reserved for that soul that has trusted, and it can not be cancelled.

The First Baptist Church, Holly Springs, recently celebrated their 90th anniversary, by giving a "home coming" programme. The first church erected was a small building in 1840. In 1898, a small brick building was constructed with much sacrifice on the part of the then very small membership. The present building, constructed a few years ago, is a large modern, beautiful edifice, constructed under the leadership of Rev. E. L. Wesson. The first pastor was Rev. Foster in 1840. Rev. E. D. Miller, Dr. W. J. Lowrey, Revs. Rowland, Leonard and James A. Leavell, were next in succession. Then Rev. Scotchie McCall, Rev. Lacker, Rev. J. P. Horton, Rev. E. L. Wesson, Rev. G. C. Sandusky, and the present pastor, the Rev. R. A. Morris. The church membership has grown into one of the largest in the north Mississippi territory.

FROM FLORIDA

I have been gratified to see reports of quite a number of good meetings in Mississippi. The revival spirit seems to be abroad in the land this year. It may be of some interest to my Mississippi friends to know that I have been kept busy during the past few months. After holding my own meeting at Bagdad early in June, I spent my vacation month in four meetings in Alabama. Later while looking after my work at home I held two meetings in neighboring churches in Florida. In all these revivals there were manifestations of the Lord's presence and leadership. Eighty-four members were added to the fellowship of these churches and the brotherhood was strengthened in the faith and quickened in zeal for the service of His Kingdom.

In our church at Bagdad we have recently had an enlargement and enlistment campaign. And to meet the needs of our growing work we have remodeled and enlarged our church building. While the people here have been very kind to us, we cherish the memory of our Mississippi friends and are ever interested in the progress of Zion in that state.

—H. D. Wilson,

Bagdad, Florida.

SPARK PLUGS R. L. Davidson

Still the modern girl knows as much about a needle as the modern boy knows about a bucksaw.

College bred is a four years' loaf. A man in Kansas City can lay 36,000 brick in a day. We wish our old hen could see him at work and find out how it is done.

What used to be called widow's weeds are now being used as cigarettes.

When we are wholly civilized perhaps something will be done about peace-time slackers.

To illustrate the proposition the manufacturer is up against nowadays, who would have said a few

years ago that the hairpin and corkscrew industry would go to the dogs and that padlocks would prove a gold mine.

Sophistication is just the realization that the stock exchange isn't any thing like Santa Claus.

At last the trouble with the country has been found—too much speculation in stock pits and pulpits.

It hardly seems possible but most of the friction in the Balkins since the World War seems to have been caused by Greece.

It has come to the pass where those of us who jump straight up in the air to dodge one of Henry's flivvers are in danger of being hit by one of his fliers.

The 14 year old child is 11 when buying a railroad ticket and 16 when driving a motor car.

What puzzles us is why so many people motor to distant places to be killed when they can be killed in their own home town just as easily and with far less trouble and expense to their friends.

Still a woman never makes a fool out of a man without his wholehearted co-operation.

A good modern short story. He tried to beat the train across the track—whack.

Prosperous times: those in which you pay installments on ten things instead of one.

LOUISVILLE SEMINARY ENJOYS GREAT OPENING

(Chas. F. Leek, Alumni and Publicity Secretary.)

At the close of Tuesday, September 23rd, the opening day of the Seminary's seventy-second session, ninety-nine new students and two hundred and four former students had enrolled. This was the second largest opening day enrollment in the history of the Seminary. Twenty-four others registered on the second day, bringing the total of licensed or ordained men up to three hundred and twenty-seven.

Thirty-two states, the District of Columbia, and fourteen other countries are already represented.

There is a fine representation here this year from Mississippi. We shall give a more detailed report on them later.

Each member of the faculty, with the exception of Dr. H. W. Tribble, who is abroad this year pursuing advance studies, was presented to the student body for a three-minute talk. Dr. Robertson welcomed the new students, Dr. Carver the former students, Dr. Powell the wives of students, and Dr. Davis the students of the graduate department. Dr. Dobbins invited them to participate in the practical student activities, Dr. Adams to regular chapel exercises, Dr. Yates to opportunities for physical care and development, and Dr. Weatherspoon told them that everyone here was ready to serve them. Instructor Johnson sang a solo.

President Sampey was master of ceremonies. He read as a text 3 John 2, and delivered a brief address to faculty and students from this on, "Keeping Your Soul on Top."

At 8 o'clock Tuesday night Dr. J. B. Weatherspoon, professor of Homiletics and Christian Sociology, delivered his inaugural address on

"The Ethical Note in Preaching." His inaugural address was postponed one year because of the inauguration of President Sampey at the opening of last session. This address was an excellent example of spiritual insight and fervor and of Christian scholarship.

Classes began at 8 o'clock on Wednesday morning and "The Beeches" once more became a veritable bee-hive of Christian activities.

HOME MADE LYRICS

(By Uncle John)

Forecasts

WITH THE SPEED that our modern fashion goes, I reckon we'll learn to dispense with clothes . . . If it weren't for winter an' late in the fall, one hardly could say that we need 'em at all; every absence of reef or tuck we have tried, that revealed a greater expansion of hide—has driv the conclusion home to me that, clothes ain't near what they used to be.

Most any fool with the time to spare, can lecture on health in the pure, fresh air; so, they tell us in mighty expressive terms that cold bleak wind is shore death to germs . . . I'll bet you that inside of twenty year, there won't be a rag of dry-goods here. Therefore, if time will abide with me, that's one of the things I expect to see.

I can't figger out no mortal hurts that come from tightened or shortened skirts . . . but they p'int to a not fur distant day when we'll all be throwin' our duds away—an' pursue the path that old Adam took, with nothin' on but a pleasant look. In short, we're due fer some soothin' chimes, ef we are to jedge by the signs of the times!

The Steady Clip

YOU'VE NOTICED the feller that goes by spurts—who seems to forget it's the speed that hurts; he don't hold out like the patient jay that takes his time an' keeps pluggin' away . . .

An' you've noticed the feller so chuck full of gall, that he can't seem to do no pluggin' at all; he can't go fast—an' he won't go slow—so there ain't any race when the boss don't go.

It's pleasant to hear the welkin ring when she's hit with the steady crack, by jing; and, fortune is apt to hurry our way, if we take our time an' keep pluggin' away.

Then—after all—our approval bends to the feller that's busy a-makin' friends; who ain't too bilious—nor yet too gay—but takes his time an' keeps pluggin' away.

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